

# DIVISION DIVIDED;

gr

O R,

## Ruin's fore-runner

### DISCOVERED and DECYPHERED,

In a Sermon before the Right Honourable  
and the Right Worshipfull the Lord Major and  
Aldermen of the City of London, Preached  
on the Lords-day, September 20, 1646.  
in Pauls Church, London.

By one that wisheth well unto, and daily prayeth for  
Unity and Uniformity in these three Kingdomes.

(Walter Brincke)

Now I beseech you Brethren, by the Name of our Lord Jesus Christ,  
that yee all speake one thing, and that there bee no dissensions  
among you; but bee ye knit together in one mind, and in one  
judgement, 1 Cor. 1. 10.

*Infelix populus Dei non potest in bonis tantum habere concordiam, quantum malis  
habet in malo, Hier. in Pl.*

*Neq. enim Civitas in factione potest esse beata, nec in discordia dominorum domus,  
quam minus animus a seipso diffidens, seorsum distendens, adhuc partem vellem  
liquida velupram, et libere pinguis. Itaq. pugnantibus, amantibus, auditis  
consiliisque semper necesse nihil quiete videre, nihil tranquille potest, Cicero.*

*Ovis boni, etiam cleros amission, Homer. Odys. v.*

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in Pauls Church-yard, 1646.

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TO THE  
RIGHT HONOVABLE,

A

True patterne of the old and good  
Way of Pietie and Charity, and a  
cordiall Patron of Truth in these  
unsteady and giddy Times,

THOMAS ADAMS,

NOW

Lord Major of this famous City of  
*London*, all blest establishments in  
all the wayes to Grace and  
Glory.

My Lord,



*On have made that saying true, which  
heretofore was spoken, Amicus Plato,  
and Amicus Socrates, but amicissima  
Veritas; I love Plato wel, and Socrates  
too, but Truth better than either of them; yea, than*

A 2

*both*

## The Epistle Dedicatory.

*both of them. The hearts of Gods people blesse you, and God for you, and we hope your zeale for Truth against every opposite Error, shall still provoke many.* Veritatem celare, est aurum sepelire, To conceale Truth, is as to bury gold, saith Austin: And Bernard convincingly, Si propter timorem mortis tacere Veritatem impietas est, quomodo non est major impietas, propter miserum ventrem & honoris vani spem tacere Veritatem? Videtur meliorem facere gratiam panis & honoris, quam gloriam Veritatis; If for the feare of death to conceale a Truth be sin and wickednesse; ô what a sin is it, for the bellies-sake, or some such sinister end to dissemble it? My Lord, Inquisitio Veritatis est ejus petitio, scientia Veritatis est ejus præsentia, sed creditio Veritatis est ejus possessio; Truth when sought after is excellent, when found and knowne it is yet more lovely, but when beleevd and practised too, it becomes ours in possession. And indeed, what is Faith, but I beleev? that is, I understand and conceive of it for a truth, I assent unto it in my Judgement to bee a truth, I consent unto it in my will as good, and build mine eternall comfort on it as good for mee; this act of beliefe carries the whole soule with it. It is pleasant to stand upon the shore, and see the Ship
 crossed.

Confes. lib. 12.

Bernard.

Truth in:  
 1 Petition.  
 2 Presence.  
 3 Possession.

Faith, what?



## The Epistle Dedicatory.

tossed in the troubled Ocean; to stand upon a Castle safe, and see a pitch'd Battaille fought, in the variety and successe thereof; to stand upon a rock and see (so it bee with pity, and without pride) the Errors, wandrings, mists, clouds, and stormes, which are below in the valley of this world. Your Lordship hath like a stable Christian stood fast in God, and in the power of his might, while you have seen many (too many) tossed to and fro with the wind of every Doctrine. Doubtlesse, every godly, truly godly mind moves in charity, rests in providence, and doth not turne, but upon the poles of Truth, while the portion of wicked men will bee, that they deceive, and are deceived. Mixtures of falshood, I may fitly resemble them to that alloy which is in gold, silver, or pewter, it may indeed make the metall worke somewhat the better, but it abaseth it much; even so our notionall mixtures may indeed in preaching, presse, &c. make things take the better among giddy heads, but they abase Divinity, and render men delighting therein too full of lewity and emptinesse. It was wont to bee said of our Learned Criticks, That if God himself were to dwell in humane shape amongst men, hee would take light for his body, and truth for his soul.

This City hath been exceedingly honoured in sen-

*Mouet mens pia  
in charitate,  
quiescit in pro-  
videntia, non  
verit denique  
nisi super polos  
veritatis.*

*Simile.*

*Gods attire if  
hee did dwell  
among men.*

## The Epistle Dedicatory.

ding our Champions to fight for Truth abroad, wherein with what gallantry and successe our Londoners have behaved themselves, Chronicles will not conceale in after times, and there are yet private Anniversaries of thankfull remembrances for Newbery, &c. And it will bee no little Fame to this City also, to have it recorded; that in the time of such a one, and such a one severall Lord Majors of London successively, Heresies, Schismes, Sectaries were suppressed, or at least not so countenanced, as that the tares overgrew the wheate in Gods Field; Dum mali esse volunt, Veritatem esse nolunt, qua mali condemnantur; but let Truth prevaile, and let it be glorions. Of all pieces of our Spirituall armour, Truth is resembled unto a girdle, Ephes. 6. for indeed, Truth should incompasse us about; And a fourfold Truth, scil. of judgment, heart, speech, action, is required of every Christian. My Lord, the Lord of Lords take a double portion of the Spirit of Paul, and put it on you, and on all them that shall succeed you, that you may withstand them to the face, which goe not with a right foot unto the Gospel of Jesus Christ, Non bene vivitur, ubi non bene de Deo creditur, Aug. A holy life is indeed nothing else, but the infusion of holy truths. The Spirit opening  
generall

The 20 of September, that day this Sermon was Preached.

Salvian.

Truth fourfold.

Holy life, what and how?

## The Epistle Dedicatory.

generall truths to a Christian, hath another worke also, and that is to reveale our particular interest in those truths, and to breed speciall faith, whereby wee may make them our owne: that so where sacred truths are truly apprehended, there may be an impression in the soule, suitable to the things believed. The Lord make our believing of God Almighty, to breed an impression of dependence, reverence, &c. the belief and knowledge of Christ crucified, to bee a crucifying knowledge; of Christ rising, a raising knowledge; of Christ abased, an abasing knowledge to our soules, and so of all truths else whatsoever. The good Prince George Anhalt, (who in Luthers time became a Preacher of the Gospel) intending to comfort his brother Prince John, raiseth strong consolations for him from the last three Articles of the Creed, Remission of sinnes, resurrection of the body, and life everlasting. There is one Article before these three, and that is the Communion of Saints, which we beleewe too, but finde as little influence from in these our dayes, as from any truth that ever our Lord Christ left us; and reason I know none thereof, but that there is so much of that knowledge which puffeth up, and so little of that love that edifieth. Hee that strives for Error strives for Satan against God.

Some dispute of Faith, some preach it, some sweare by it, but few live thereby.

Comfort is trouble, what and how?

## The Epistle Dedicatory.

A holy strife.

*Bonum, bene,*  
God loves Ad-  
verbes better  
than Adjectives

God, he that strives for victory, strives for himself against other men; but hee that strives for truth against error, helps the Lord against Gods enemy and his too, namely, Satan the Father of lies. And this specially, if withall hee handle Gods cause according unto God; A man shews most knowledge and understanding in the matter of truth, but most grace in the manner of handling of it with reverence, holinesse, and modesty.

Your Lordship hath so behaved your self in your Teare, that I doubt not but it will turne to your accompt before God, and amongst us your Name shall be as an Oyntment poured forth: Jesus Christ blesse you more and more with sin's decreases, and graces increases, that you may bee perfect and intire, wanting nothing; So prayeth

Your Lordships that loves you

for loving Truth,

Walter Bridges



TO THE  
**FOVRE ESQVIRES**  
FOR THE

Service of this Honourable City,

*William Gunthrop* Sword-bearer, *John Clur-*

*ton* Common-Hunt, *Henry Hodges* Common-

Cryer, *Edward Perse* Water-bayliffe, *Grace*

and Peace, with light and truth in

the Lord *Jesus Christ*.

**Y** Our last Lord and Master Gentlemen, (O  
many such more may you serve in that  
place) and you, are not such men as some  
are; there is a rule among the Roma-  
nists, and it is this, Wee are bound to the obedi-  
ence of the Pope, when hee ordaines a Holy Day,  
but wee are not bound to doe against our conscien-  
ces; How shall this now bee reconciled? For the  
Pope may happily command that which I cannot  
in conscience doe: The Roman Doctors reconcile  
it easily, and it is thus, Make the word and will of  
the

B

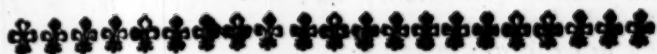
2  
the Pope, the rule of your obedience, and then it  
is enough; O slavery of all slaveries for any poore  
soule to lye under! Your Lord, and you love in-  
largements, not to take any thing upon trust,  
which doth concern your souls for eternity: but to  
bee perswaded in your owne mindes, and to have  
your senses exercised to discerne good and evil, your  
Lord, and you together, made it your requests that  
this poore word of exhortation might passe from  
the Pulpit to the Presse, it hath done so now,  
through the good hand of God, and here you have  
it, if it helpe you in any thing, one good turne de-  
serves another, do you helpe him with your prayers,  
who is

Your loving Friend and Servant in

such workes as these,

WALTER BRIDGES.

DIVISION



*DIVISION DIVIDED;*  
 O R,  
 R VINES FORE-RVNNER  
 Discovered and Disciphered.

The TEXT,

*Every Kingdome divided against it self shall be brought to desolation; and every City or house divided against it self shall not stand, Mat. 12. 25.*



His is such a piece of Gods truth, as being spoken by Christ himselfe, ought much to be regarded, the occasion thereof very easily gathered out of the Context; and as to that, or to the Text, with reference to the Context, I shall have nothing to say, I shall looke on the Text with reference to our times rather, and labour to hold forth therehence unto this Honorable and grave Assembly such truth as is Land, Church, and Common-wealth concerning: *Calvin's* note is excellent and too true, Right Honourable and wel-beloved, that though while men slept, the envious man tooke his time to sow tares, yet men never can take a time to wake and watch to preach truth while Satan is asleep. *Origen* once being to preach on that place of the Psalmist, *Vnto the wicked God saith, What hast thou to do to take my Name into thy mouth, &c. I seeing thou hatest to be reformed;* wept over the Text in stead of Preaching upon it. It is *Parents* his observation upon that of the Apostle, *1 Cor. 1. 10. Now I be-*

*Est hic Divini  
 verbi quasi qui-  
 dam genus, ut  
 nunquam emer-  
 gat quieto et  
 dormiente Sa-  
 tana; Cal.  
 Præf. ad Reg.  
 Gall.*



## Division divided; or,

*Huic morbo ex-  
ulceratissimo  
primum malag-  
mata quaedam  
adhibet. Par.  
ad loc.*

*Chronologi non  
magis congruunt  
quam Horologia;  
Victorin. Strig-  
gel. Proleg. in  
Chron. Me-  
lanth.*

seeke you breibren, by the Name of our Lord Jesus Christ, that yee all  
speak the same thing, and that there bee no divisions among you; but  
that yee bee perfectly joynd together in the same minde, and in the  
same judgement. *Parus*, I say, marks; that the Apostle being to  
cure divisions; to this disease, saith hee, *Paul* first applies Play-  
sters and Poultesses to ripen it, and draw it to maturation, before  
hee cut or make incision: our disunions, disjoyntings, disaffe-  
ctions and dissensions are very great, very unreasonable, very un-  
seasonable, tongue-disagreement, and pen-disagreement; I yet  
hope God will keep us from discord, for that sounds harsh, and  
is not till hearts bee broken asunder; from which God deliver us.  
I would not have that said of Christians, which had wont to  
bee said of Chronologers, the Chronologers agree like clocks,  
scarce two of one minde throughout. It would bee our advance-  
ment in the eyes of God, and good men to advance unity and  
one-mindednesse, lest it bee said of us, and truly too, that *De-  
mades* the Oratour said of the *Athenians* in *Plutarch*, that they  
never sate upon Treaties of Peace, but in black and mourning  
garments, when they had paid before too deare for their divisi-  
ons: *Vn unita fortior*, hath hitherto gone for a good Proverbe,  
and indeed if wee have a fancy of crossing such Proverbes, it  
may prove to our ruine. God, because he is *Ens simplicissimum*,  
a most simple and undivided being, is therefore *Ens fortissimum*  
& *inexpugnabile*, a most strong and impregnable being; and sure-  
ly, if wee hold together amongst our selves, it will bee more  
hard to harne us: what is the destruction of a man, but the  
division of the body and the soule? as long as they two hold  
together, the man is not destroyed; so is it also, and will bee  
found to bee amongst us. Besides that glorious light shining  
forth of Gods Word, whereunto they doe well that take heed  
as to a light shining in a darke place, such as that, *Rom. 16. 17.*  
*I beseech you breibren marke them which cause division (dixationes):*  
and that *1 Cor. 3. 3.* *For yee are yet carnall; for whereas there are*  
*among you envying, and strife, and divisions; are yee not carnall, and*  
*walk as men?* Besides these, & such as these Scriptures, the very light  
of nature, and men guided by no better Principles, will rise up in  
judgement against men that call themselves Christians, and yet  
keepe divisions. *Aristotle* in his fift Booke of a *Common-wealth*,  
and

and sixt Chapter, layes down this as an infallible rule, *Imbellum est quod discordat*, that which disagrees with it selfe, and is disconcordant, must needs be weak.

But I come to the Text, wherein I observe:

First, the subject here spoken of, and that is, a Kingdome, a City, an house; a threefold subject is here spoken of.

Secondly, the adjunct which serves to expresse our Lords meaning, and the Doctrines concernment, which is (every) Kingdome, City, House, it is true in all that our Lord saith of any.

Thirdly, the predicate, or that which is spoken of every of these subjects; which is both,

1. Affirmative, shall be brought to desolation.

2. Negative also, shall not stand.

Fourthly, the condition annexed, if divided against it self; Every Kingdome divided against it selfe shall bee desolate, and every City or House divided against it selfe shall not stand. Then I come to the first part of the exposition.

First, for the concernment of this Doctrine, it belongeth it seemes unto our Kingdome in generall, unto our City in particular, yea, and unto our very houses, our habitations where wee live; a Doctrine doublelesse well-befitting the cares of such an Honourable, such a Worshipfull Auditory. *Modus orationis Auditor est*, was wont to bee the old rule, speake to thy hearers profit, or say nothing. If men are not *pro ara dominica*, yet their *hara domestica* I know will move them, the Kingdom, your City, your Houses, all is here concerned. It had wont to bee said of *Luiber*, that hee spake to his hearers as if he had been within them: I shall not study curious words, a conscientious discovery, yea, a cordiall reproofe is farre better; and I am of *Chrysostomes* minde, *κατανοησια ος κατανοησια*, new wayes are no wayes.

When *Aristippus* was asked, what it would profit ones sonne if his Father should give him Learning; why (saith hee) if for nothing else, yet herein it will advantage him, that when hee comes to the Theater, hee shall sit not like one stone upon another. If this Doctrine will serve for nothing else, yet this it will serve for to warne you yee Senators of London, that yee be not such of whom mine Author sayes, they had rather perish

*αδελφει γαρ η  
σανατορ  
Arist. de Rep.  
l 5. c. 6.*

*I The con-  
cernment.*

*Quintilian.*

*Lutherus me al-  
loquitur quasi  
me intra erat.*

*Patereculus, ut  
Publica ruina  
Quisque malit,  
Quam sua pro-  
terit, et idem  
passurus minime  
conspici.*  
2 The Ob-  
jection.

in a common calamity, then in a private misery, that their destruction may be hidden in the publique ruine.

Secondly, If any lazie objection shall bee awakened here from negligent ones, and those which are secure, of which sort we have our thousands, and ten thousands in this City: If any such shall say unto me, what is this to mee? I doe not trouble mine head with your divisions, preach mee Jesus Christ, I take no care for any thing else.

I Answer.

Rev. 18. 7, 8.

As is the  
Preacher, so is  
the peace al-  
ways.

The men of *Laisb* that lived securely are risen againe in our times: It was *Babylons* voyce, Rev. 18. 7, 8. *I sit as a queene, and am no widow, I shall see no mourning;* and shee speakes this so loud and so long, till at length in the next verse God sayes to her, *Therefore shall her plagues come in one day, death and sorrow, &c.* Therefore, wherefore? as is the peace, so alwayes is the Preacher thereof, when they say peace, 1 *Thes.* 5. 3. When who sayes so? wicked men, when they Preach a wicked peace, the just God even then holds himselfe ingaged to bee against both the Peace, and Preacher, *And your Covenant with death shall bee disannulled and your agreement with Hell shall not stand, when a scourge shall run over and passe through the Land, then shall yee bee trod downe thereby,* Esa. 28. 18.

That word of *Paul* comes like thunder from Heaven, and it is such language, as I desire to speake to such men: Bountifulnesse towards thee if thou continue in Gods bountifulnesse, or else even thou also shall be cut off, *Rom.* 11. 22.

I would have the Citizens of *London* doe, as the Citizens of *Nineveh* did at such a message, *Jonah* 3. 6. When the King, and Nobles, and others, saw the word of God, (not heard it onely, for so the Originall expresseth it, *Luke* 2. 15) see the gradation, or rather the descension, yea, condescension, 1. The word came (like lightning.) 2. To the King, not to the inferior onely. 3. Hee arose, as if hee felt his seat shake under him. 4. Cast off his Robe, as if it had bene a burthen. 5. Covered himselfe with Sackcloth, as a corps made ready for the burial. 6. And sate down, not among violets, flowers, &c. but in the ashes: the word of God if it have power to worke repentance, that repentance will have power to worke pardon at last.

3 The Obligat.

But thirdly, What obligation find you in the Text to tye us to all this?

1. The

*Ex. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

## Ruines fore-runner.

7

1. The lesser obligation, the Kingdome, City, or house so divided, shall not stand: when Israel could not stand before her enemies, *Josh. 7. 8.* that Governour presently breakes out into this expression, *O Lord, what shall I say when Israel turne their backs before their enemies?* The Kingdome, City, or house divided shall not stand, they shall bee as *Ireland*; let our Governours then doe as hee did.

1 Lesser.

2. But then the greater, they shall bee desolate, bee as *Germany*, where there hath been neither earing nor seed-time this Twenty yeares and upwards, for body nor for soule. When Christ foretells the ruine of *Jerusalem*, it is in such termes as these, *Verily, I say unto you, there shall not bee here left a stone upon a stone which shall not bee cast downe, Mat. 24. 2.* such, such a desolation it will be, that followes division hard at heeles.

2 Greater.

Fourthly, then marke that (*if*) in my Text, If it bee divided, if it, if another thing, if any thing, if thou bee divided against thy selfe, thou shalt not stand, thou shalt bee brought to desolation, *For a double-minded man is unstable in all his wayes, Iam. 1. 8.* Now this I would have enlarged and understood.

4 The Condition.

1. Implicitly, if a Kingdome, City, or house bee divided against others, there may bee misery enough, the sword will soone pierce unto the heart, *Jerem. 4. 10.* *Then the horseman lifted the bright sword, and the glittering speare, a multitude is slaine; yea, the dead bodies are many, and they stumble at their corpses, Nahum 3. 3.* *England* can now tell, and *Ireland* too sad stories, and then wee were divided against others onely, against men, which though they were amongst us, were not of us. But

1 Implicitly.

2. Explicitly, if divided against it selfe: Divines use to say there is one word in a Text which is alwayes to bee marked: This faword (*selfe*) The Kingdome divided against it selfe, the City and the house against it selfe, occasions us to inquire further for a further exposition, and to make search into the second part of this exposition.

2 Explicitly.

1. What is the Self of a Kingdome, City, house, Commonwealth, or person? To which I answer:

First, generally, thus, by *Deut. 4. 5, 6.* *Behold I have taught you*

## Division divided; or,

Selfe, what?

1 Generally.

you Ordinances and Lawes, as the Lord my God commanded mee, that yee should doe even so, within the Land whither yee goe to possesse it: *Keep them therefore, and doe them, for that is your wisdom and your understanding, &c.* Or by that of Solomon, *Eccles. 12. 13. Feare God, and keepe his Commandements.* For hoc est totum hominis, this is the selfe, the soule, the all of man: and what Kingdom, City, or house soever is divided against this, is divided against it selfe, and will bee desolate.

2 Particularly.

1 Kingdom selfe.

Secondly, but particularly: 1. The Selfe of a Kingdome, is the Religion of that Kingdome, from which whosoever is divided, he is separate from God, and God from him; and God will make him to know (at one time or other) that there is a God whom hee hath not served. At the beginning of their dwelling there, they served not God; therefore the Lord sent Lyons amongst them, which slew them, saith the History, *2 Kings 17. 25. If my people, which is called by my name, humble themselves, and pray, and seeke my face, and turne from their wicked wayes, then I will forgive their sinnes, and will heale their Land.* Religion you see is the onely misery-diverting, and mercy-procuring thing in a Land or Nation.

2 Common-wealth selfe.

No heire of restraint.

Secondly, the Selfe of a Common-wealth, is the Law thereof, the Law is the common Surety betweene the Governours, and the governed, surety from the King to mee, that I shall enjoy my protection, and surety for mee to him, that I shall pay my tribute, and doe mine homage. Over and over againe in that History it is recorded, *In those dayes there was no [King] in Israel, and every man did that which was right in his owne eyes, Judg. 20. 25.* Now a Kingdome or Common-wealth divided against this Selfe also, will bee desolate.

3 Church selfe.

Thirdly, the selfe of the Church is Doctrine and Discipline, which like the body and soule must not bee divided; Remember *Iesus Christ of the seed of David, how hee was crucified according to my Gospel, 2 Tim. 2. 8. This is that foundation other than which no man can lay, 1 Cor. 3. 11.* the doctrine of the Prophets and Apostles whereon wee must be built, whilst Iesus Christ himselfe is laid for the cheif corner Stone. This Iesus Christ who made a whip of cords, and drave out the buyers and sellers out of the Temple;

Temple, which was a peece of Discipline, while hee was preaching heavenly doctrine to them, gave also the keyes unto Peter, *Mat. 16.* and Paul puts the power of them in execution. *1 Cor. 5. 45.* and writeth to the *Colossians* thus, *I though I bee absent in the body, yet am I with you in the Spirit, joying and beholding your order, and your stedfast faith in Christ, Col. 2. 5.*

4. The self of a family is the Peace of that family, Peace I say, the Religious peace, while the family is reconciled to God, for then they know that peace is upon their Tabernacle, that is, they are assured thereof, then they visite their Habitation and doe not sinne, *Iob. 5. 24.* and the mutuall peace betweene the severall members thereof maintained by commanding and obeying, the man dwels with his wife and family like a man of knowledge, *1 Pet. 3. 7.* the wife also knowes that she is not permitted to teach, nor to usurpe authority over the man, but to bee in silence, *1 Tim. 2. 12.* this is a selfe against which it will be found very dangerous to be divided.

5. There is a selfe of a mans selfe, and that is good conscience; good I say, tender, and wel-informed conscience, not accusing when it should excuse; nor on the contrary excusing; when grosse faults are committed: Conscience perswaded of the nobility and necessity too of Religion: such a Conscience as the godly Minister writes of, saying, O what deaths would not a man first choose? what punishment would not a man (a godly man) undergoe, even the very bottome of hell it self, before he would doe any thing against conscience?

I proceed to the further exposition, the third Part thereof.

Shall they be brought to desolation indeed if divided? is our Lord in good earnest? and shall this come to passe?

I answer, the meaning is, 1. So it happens to be probably and very often.

2. Yea, and more than so, so it will be certainly, and without all doubt, unlesse such divisions as have been, or are in Kingdom, City, or house be confessed, repented of and forsaken; For so are the two standing rules which God gives, one is *Jerem. 18. 7, 8.* At what instant I shall speake concerning a Nation, and concerning a Kingdom, to pluck up and to pull down, and to destroy it, If that Nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to doe unto them. The other is *Prov. 28. 13.* Hee

4 Family self.

5 Self of selfe.

*Quæ non oportet mores præligere, quod non supplicium possum ferre? imò in quam profundum inferni abyssum intrare, quam contra conscientiam attestari?*  
Zuing. Epist. 3.

3 Part of Exposition.

2 Rules.



## Division divided; or,

*that hideth his sinne shall not prosper, but hee that confesseth and forsaketh shall have mercy.* If our divisions continue in Kingdome, City, House, they be of sad presage, what ever men thinke.

Here now with reference to the Text and Context, let mee conclude something doctrinally by way of observation.

Observations.

First, A Kingdome divided amongst themselves, against themselves, is worse in that regard than the Devils Kingdome, Satans Kingdome is not so.

Secondly, The Favorers and Fomenters of such discord are, shall I say Devils? or worse? the Fiends seeke the peace of their owne kingdome.

Ventispii ans.  
monstrat.

Thirdly, The Devils doe agree, that they may doe evill, but wee cannot agree that wee may doe good, and receive good too, namely that we may settle peace & truth in our borders, and when wee have done, sit downe and eat the fruit thereof. *Suidas* writes that there was a family at *Corimb*, that could lay the winds, and that that family was in very great esteeme among all, but especially the sea men, & had therefore a name given them, *Ventispii*: That storme of sad division hanging over our heads, His hand surely must be in the calming thereof, of whom it was said, *that both the winde and waters did obey him*, Mat. 8. 27.

4 Part of Ex-  
position, what?

But I proceed, and aske againe in the fourth part of the exposition.

Whether the divisions of a Kingdome, City or house bee all alike, or all alike dangerous, and presaging ruine? No surely.

1 Division a-  
gainst self.

First, of Kingdom division, you may read the History of *Reboam*, 1 King. 12. and of the rending away of 10 Tribes of 12 from him? Here now is the ruine, but was this Kingdome divided against it selfe? O yes, for it was divided against counsell, and Counsell is the very selfe of a King and Kingdome too, v. 14. it is said, *that the King spake unto them after the counsell of the young Aden saying, My Father made your yoke heavy, and I will adde to your yoke: My father also chastised you with whips, but I will chastise you with scorpions.*

2 Division.

Secondly, For a City division, you may read that History, *Acts* 14. 4. *But the multitude of the City was divided, and part held with the Jews, and part with the Apostles.* Here now is a City division, you see part siding against part, and tending (as all divisions doe) to tumult and trouble, for v. 5. *There was an assault made both of the Gentiles*



## Ruines fore-runner.

II

Gentiles and also of the Jews with their rulers, to use them despidfully, and to slay them, they were ware of it, and saime to fly to Lystra and to Derbe; But were these also divided against themselves? yes surely, they were divided against Religion Preached, and wisdom to judge thereof. To discern things that differ, is that which Pauls prayer is for, *Phil. 1. 10.* and this wisdom is best discerned, when things are in competition, and the question is, what to choose, and what to refuse.

*Sapientia cer-  
nitur in Com-  
paratis.*

3 Division.

Thirdly, Of House difference you may also read *2 Sam. 6. 16. 20, 21.* David a good husband, doing devoutly, and with much zeal before the Arke of the God of Israel, *Adiabael* his wife is of another opinion, and shee lookes on and despiseth him in her heart; *v. 16.* shee saith, *How glorious was the King to day, who uncovered himselfe to day in the eyes of the Handmaids of his servants? v. 20. as one of the vaine fellows openly uncovereth himselfe.* Here you see is a House badly divided, and against it selfe too: namely Consent and Submission of the wife to the Husbands judgement, in the undertaking of things in Gods service; severall divisions are doubtlesse severally ominous, and to be taken heed of, they bode ill.

But yet fifthly in my exposition, they, the people, I mean the Jews, might take Jesus Christ for an exorcist, or Conjuror, and if so, Satan should then bee against himselfe; wee see among the Papists sometimes what a worke they have in their dispossession, and yet Satan doth but cast out Satan, if the worke bee done: wee read also *Act. 19. 13.* that certain of the vagabond Jewes exorcists took upon them to call over them which had evill spirits, the Name of the Lord Jesus, saying, *Wee adjure you by Jesus whom Paul preacheth.* To omit much that might be said to this particular, I say onely this:

5 Part of Ex-  
position.

1. Our Lord argues against his blasphemers, here *ab absurdo* from the absurdity; thus a Kingdome, City, or House to be divided against it selfe is absurd. If Satans should so be, it would be destructive thereto.

1. Arg.  
*Ab absurdo.*

2. Our Saviour argues from example, I cast out Devils by the same power that your sonnes, (which can so doe) cast them out, but aske them and they'l tell you, that they cast them out by the finger of God, therefore by that power I cast them out.

2. Arg.  
*Ab exemplo.*

3. Another Argument our Saviour drawes from his office,

3. Arg.  
*Ab officio.*

## Division divided; or,

as if hee should say, you would hardly stumble at my casting out Devils, did you but know this, that Jesus Christ came to destroy the works of the Devill, 1 *Job.* 3. 8.

6 Part of Exposition.

Sixthly, a cleare difference is here held forth, and ought to bee marked, betweene some differences and others: for the Text doth not say, that all differences in a Kingdome, City, or House are destructive and tending to desolation, but such as are against the self. The Scripture gives us to understand that there are

1 Divisions.

1. Preventionall divisions, such as did arise out of care of the glory of God, and caution lest Idolatry should bee committed, or such sinne as might kindle the fire of Gods indignation, and make it burne in, yea, burne up the Congregation: Of such a division wee read, *Josh.* 22. 16. *Thus saith the whole Congregation of the Lord, What trespassse is this that yee have committed against the God of Israel, to turne away this day from following the Lord, in that you have builded you an Altar that yee might rebell this day against the Lord?* To be divided from them that seeme to divide from the Lord, is a good division.

2 Divisions.

2. There are preceptive divisions too, divisions by commandement from the Lord; such also wee reade of, *Exod.* 32. 26, 27. *Then Moses stood in the gate of the Campe, and said, Who is on the Lords side, let him come unto me: And all the sonnes of Levi gathered themselves together unto him. And hee said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and got in and out from gate to gate, throughout the Campe, and slay every man his brother, and every man his companion, and every man his neighbour.* Here is a division you see, though bloody, yet blessed, a piece of Justice acceptably done upon the ring-leaders into Idolatry, one of Gods wonderfull punishments, as just as secret.

*Pena mirabilis.*  
*Calet.*

3 Division.

3. There are providentiall divisions, such as though they seeme never so strange unto the sonnes of men, yet are guided by the counsell and providence of the most High, without whom Kingdomes are not rent and divided; so we read, 1 *King.* 12. 15. *The King bearkened not unto the people, for the cause was from the Lord, that he might performe his saying, which the Lord spake by Ahijah the Shilonite, unto Jeroboam the son of Nebat: and what word that was, you may see, 1 Sam. 11. 11. Forasmuch as this is done of thee,*  
and

and thou hast not kept my Covenant and my Statutes which I have commanded thee, I will surely rend the Kingdome from thee, and give it to thy servants.

4. Wee read of conversionall and convictionall divisions, when the God of power makes his Word the power of God, quick and powerfull, and sharper than any two-edged sword, piercing even to the dividing asunder of soule and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, *Heb. 4. 12.*

4 Division.

5. The Ministers duty, is it not rightly to divide the word of truth? *2 Tim. 2. 15.* Hee must divide the precious from the vile, *L. v. 10. 10.* By all this then is plainly to bee seen, that there are divisions which are good, and to be observed.

5 Divisions.

Seventhly, then we are to understand, that this is a proverbiall speech that our Lord useth here, and how such parables and proverbes are in holy Scripture used is worthy observation, they conclude probably, and convince notably, and to such purposes are for the most part used, *1 Sam. 24. 12, 13.* *The Lord judge betwene mee and thee, and the Lord avenge mee of thee, but mine hand shall not bee upon thee:* As saith the Proverbe of the Ancients, *Wickednesse proceedeth from the wicked, but mine hand shall not bee upon thee:* see also *2 Sam. 20. 18.* they were wont to speake in old time, saying, *They shall surely aske counsell at Abel,* and so they ended the matter, or surely they will aske of *Abel*, and so make an end; it is a reference unto *Dent. 20. 10.* *When thou comest unto a City to fight against it, then thou shalt proclaime peace unto it:* and so the summe of the Womans speech is this, I and my Citizens thought, surely this Generall *Joab* will make his demands known before he come with fire and sword, but thou followest no such order; *Joabs* answer you see in *v. 20.* and thereby you may see how concluding and convincing the womans language is, so is our Lords here.

7 Part of the Exposition.

Proverbes.

Eightly, this Text must also bee looked upon in the harmony, three Evangelists have it, *Matthew, Mark,* and *Luke*, out of all which the termes must be very carefully expounded in their severall orders: As

8 Part of the Exposition.]

1. Shall be desolate. I would aske here what is desolation? and make answer to this question by that place, *Gen. 47. 19.* *Wherefore shall wee die before thine eyes? &c. give us seed that wee may live*

1 Desolation, what?

2 Not standing

*time and not day, that the land bee not desolate, that is, that the land be not untilld; an unhusbanded land is a desolate land, and divisions in a Kingdome, City, or house will make them to bee unhusbanded both in heavenly and earthly sense.* 2. Shall not stand. Standing in Scripture is taken diversly, as to stand in grace, that is, to be certaine and sure of grace, *Rom. 5. 2. By whom wee have access by faith into this grace wherein wee stand, and rejoyce in hope of the glory of God:* This way divisions in a Kingdome, City, or House, make it and them they cannot stand, it is loving of one another, and watchfulness over one another, that is to edification, dividing against one another tends to destruction.

Standing in the acceptions

Standing in Scripture, meanes also standing still, that is to say, to be quiet and rest on God, *2 Chron. 20. 17. Ye shall not need to fight in this battaile, set your selves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem:* This way also divisions in a Kingdome, City, or House weaken much, for when men divide and sideit one against another, they are turbulent, not waiting on God with meeknesse of spirit.

Standing againe in holy Scripture, noteth standing fast, contrary to going away or falling from somewhat, or being carryed away; so *Gal. 5. 1. Stand fast in the liberty wherewith Christ hath made us free, and bee not entangled againe with the yoke of bondage.* Thus divisions in a Kingdome, City, or House are dangerous also; for in these tongue and pen-divisions, most of our people are either lost and become Atheists, looking after no Religion at all, or else are become children tossed to and fro, and carryed about with every wind of Doctrine, by the sleight of men, and cunning craftinesse, whereby they lye in wait to deceive; so saith the Apostle, *Ephes. 4. 14.*

House falling upon house.

3. House falleth upon house, *Luke 11. 17.* an excellent expression, I expound it by that of *Jotham*, *Judg. 9. 20. Let fire come out from Abimelech and devoure the men of Shechem and the house of Millo; And let fire come forth from the men of Shechem, and from the house of Millo, and devoure Abimelech.* Divisions make fire breake out of one house, and burn another, contention is a flame, dissension is a kindled fire. Not without cause is it that the Holy Ghost, reckoning up the fruits of the flesh, places them thus in the catalogue, seditions, heresies, envyings, murders, to teach us what division will come to, if God doe not restrain it, *Gal. 5. 20, 21.*

## Ruines fore-runner.

15

Castings out of

1 The House.

2 The Heart.

3 The Society.

1 Use.  
Caution.

Selfe, Englands  
abomination.

4. If Satan cast out Satan, that is, if they bee against one another, which should be together, there will bee nothing but casting out. And there is a threefold casting out. 1. Casting out of the house, so *Abram* cast *Hagar* and her son; and 2 ep. *Joh. 10.* *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.* When divisions arise, even they that were intimate before, then cast one another off, and out too; and hardly bid God speed, give a salute each to other.

2. Casting out of the heart; it is Gods expression, and therefore to be observed, *Jer. 15. 1.* *Though Moses and Samuel stood before mee, yet my minde could not bee toward this people: cast them out of my sight, and let them goe forth:* When divisions come, men, and good men too are cast out of one anothers hearts, the minde of one is not toward another.

3. A third casting out yet there is mentioned by *St. Paul* to *Tim. 3. 10.* *A man that is an Heretique, after the first and second admonition reject;* that same reject, is as bad as an eject. For it imports

1. To cast him out of all familiarity in things temporall.

2. And out of all society in things spiritual also. And such castings out are the effects of divisions too, wee are divided about judging of Errors and Heretiques; and divided againe about the casting out and taking into communion.

I shall therefore now come to Use and direction, that all this may be made yours, *Jesus Christ* blessing his owne Ordinance.

The first Use that I have to give in, it is an Use of Caution, of caution to take heed, such a take heed befits this Auditory, as is written, *2 Chron. 19. 6, 7.* *Take heed what ye doe, for ye judge not for man, but for the Lord, who is with you in the matter of judgement. Wherefore now let the feare of the Lord bee upon you, and take heed, and doe it.* But I have another take heed, and such a one as I am confident will be welcome; and that is, take heed to your selves; yea, I beseech you take heed that you doe not welcome this take heed under a wrong notion. I know there is an Idol called Selfe, set up in every corner almost, and men fall downe and worship it, great men, learned men, all sorts. I am an enemy to this *Dagon*, and doe heartily wish that some *Hereshiah* may be stirred up, or at least much of that spirit to make it (a *Nehushtan* once) a piece of brasse whensoever abused to idolatry.

Three kinds of selfe-denyall I conceive ought to bee found in every

- Abnegatio*  
 1. *Mediorum*,  
 2. *Morum*,  
 3. *Mentium*,

every Christian: *abnegatio*, 1. *Mediorum*, the meanes allowed by others; a right Christian will not use the meanes, lawfull enough, thereby to bring unlawfull purposes to passe.

2. *Morum*, self-denyall in the manners allowed by others; what other men think may be spoken, done, &c. he dare not, that is a right Christian, meddle in.

3. *Mentium*, self-denyall in the mind, the very mind which the men of the world have, the same minde is in them, which was also in Christ Iesus, *Phil.* 2. 5. *Who made himselfe of no reputation, but took upon him the forme of a servant.*

Selves to bee  
 heeded.

Such a sweet temper of heart, such an aptnesse and readinesse to deny and forsake what's most deare unto us for Iesus Christ, and for his Gospels sake; this is it, 1. Whose voice speaks thus to God and the world, I am ready to be bound and dye, *Act.* 21. 13. I account all things drosse and dung, *Phil.* 3. 8. 2. The parts of self-denyall are affection and action, readinesse in habit, and readinesse in act. 3. The condition of things stand in competition with God. 4. The caution thereof, which is, that neither affection be destroyed, nor obedience, &c. but reduced into order, namely, that God bee first, and all things after him.

But for the particulars:

1 Self mynsticall

First, I would intreat you to looke unto your selfe mystically; that is, I pray you looke to your Religion, *ἀπὸ ἀπὸν τῶν μὲν ὅρων* *ἑδῶν, τὰν δὲ ἀπὸ τῶν ἐν ὁρίσιν*, God is the best of beings, and Religion the best of wel-beings. He that hath little zeale, and lesse courage for godlinesse, may (in appearance) look after many Religions, but he will hardly love any. Nor doe I presse Religion onely here, no nor it reformed, though I daily pray that the worke of Reformation may finde as many helpes in the end, as it hath found hinderances in the beginning and mid-way. But I pray you take heed of your Religion under *Esay's* notion, *One shall say, I am the Lord;* and another shall call himselfe by the name of *Jacob*; and another shall subscribe with his hand unto the Lord, and surname himselfe by the name of *Israel*, *Esa.* 44. 5. your subscribed Religion with your hands lifted up to the most High; I presse Religion under *Paul's* notion, *Acts* 10. 35. *To feare God, and worke righteousness;* and under the description of *St. James*, *Jam.* 1. 27. *To visit the fatherlesse and widow in their affliction, piety and charity going hand in hand.*

Religion what  
 in good earnest



1. In practise is *sacras Scripturas rectè legit qui veritè verba in* 1 *In practi-*  
opera, Expositors of Scripture in their bookes we have good  
store, and welcome light, but the Lord increase the number of  
them which expound Scripture, not in leaves onely, but in lives  
also, turne words into workes.

2. In tryall, bring Religion to the touch-stone; betweene 2 *In probatione*  
Heaven and Hell, there's this difference in Heaven, there's Light  
without Heat, but in Hell there's Heat without Light, take heed  
of such religion.

3. In influence, as the Heavens worke upon our bodies, so in- 3 *In influentia*  
deed should Religion on our soules: with,

1. Light.

LUCI.

2. Heat.

CALORI.

3. Motion.

MOTUS.

That is worthy of notice which one said wittily: *Reprehen-*  
*sio incipit à modestia cum minoritis, Reformatione vero à Majestate cum*  
*majoritis*. Modesty shewes it selfe well in the reprehension of the  
Minorites, but Majesty shewes it selfe better in the reformation  
of the Majorites. I adde some Counsellis:

1. He that will give God his due In Religion, must be excee- Counsellis,  
ding carefull to make him, 1. The object, and 2. The appoin-  
ter of our Worship; it is said, *Revel. 9. 20. That they worshipped*  
*Divels*, not because they served them, but because they followed  
their suggestions in the devised way of serving God.

2. An afflicted estate had need of Religion to sustaine it, a  
prosperous state to perfect it in the end, and to moderate in the  
way, because therefore Religion is to God alone, and the ma-  
nifestation of it unto man; let men be 1. well grounded in it.  
2. well resolved of it, and 3. very zealous for it, what times  
soever they are wherein we live.

3. Things are not therefore comely and orderly because they  
are done of custome, or commanded by authority, but are there-  
fore both used and commanded (lawfully) because they are  
comely and orderly; yet if either Custome commend, or Au-  
thority command things that are such indeed, wise, godly, and  
peaceable men should hold themselves (even therefore) the  
more bound unto them.

4. Church-religion, and Chamber-religion towards God he  
regards not, if it be not accompanied in the house and streetes



## Division divided, Or,

with loving kindnesse and mercy, and all goodnesse towards men.

5. Some weare Religion for ornament onely, that's naught, and of them that have it for use, some are led by custome, some by admiration of some persons, passion guides some, appearance others: without due examination men had best, 1. not leave Religion lightly, 2. Not further in any particular then we needs must. 3. Now at all, in the things which God hath blessed to our spirituall good.

6. Disputations in Religion are sometimes needfull, but alwaies dangerous; because (usually) they draw the best spirits away from the heart and life, into the head and tongue: take heed of venturing nothing but words in your voyage to Heavenward.

7. To love differences with any about Religion is a hateful thing, wantonnesse, affectation of singularity, contempt, ostentation of wit, envie at superiours, gratifying men with things not meet to be done; are usuall companions of such a man.

8. Religion hath to doe with these sorts of men most commonly.

1. The feeble, such as *Nicodemus*, with whom yet how our Saviour dealt is to be scene, *Job* 3. 3.

2. The inconstant, such as would know every thing, but are unsteady and wavering, *Eph* 4. 14.

3. The examining questionists, they must be awed with commands of practise, *Luk* 18. 22, 23.

4. The Talkative.

5. The Reviling.

6. The Presumptuous.

*Est mihi mens  
admodum ca-  
tholica, sed sto-  
macchi habeo  
plene Lutherani-  
sum.*

*2 Selfe-poli-  
ticall.*

It was once objected unto *Erasmus*, eating flesh upon a Fifth-day, that that was not like a Catholike; to which he answered presently, My minde is very popish and Catholike, but my Stomacke is *Lutheran* cleerely, I love no Fish; we have such Religious men too many.

Secondly, great care must be taken concerning your selfe Politicall, that is to say, your fundamentall Lawes and constitutions. It is not to no purpose the Mulcts and punishments, Goales, Gallowes, and such things are ordained; for hereby evill men are restrained, and the good live quietly among those that

that are not so ; if the Warre make Theeves, then Peace must helpe to hang them, *Lex a ligando dicitur*, the Law must binde men, *vel legendo*, because men must read them ; Read them, where ? even in their execution, there they are best read. When God wrote Lawes, his order was to write a Ceremoniall Law for sinnes expiation, and a judiciall Law for sinnes punishment. True it is, that *Politus & liberalis homo sibi lex esset* ; a good man, every such a man should be a Law unto himselfe, and I know that of Seneca well, *Inestimabile bonum est suum esse*, it is a royall thing to be really a man's owne ; yet I say, let the Law be regarded and revered, *Homo dirigibilis in deum, & bonum comune est subiectum legis canonice*, saith the Lawyer ; now say I, But how shall this man be directed without a rule, and that rule is the Law Divine, in things of the soule, therefore David, *Psalme 119. 126. It is time for thee Lord to lay to thine hand, for they have made void thy Law* : and the Law humane in things of the body ; excellent is that of Austin on the 76. *Psal. 10. The residue of wrath shalt thou restraine. Austin saith, In ipfis in probis dum, formidato supplicio, frenatur facultas, invocato Deo salvator voluntas* ; this is the excellency of the thing, that while the outward man is restrained by the feares of man, the inward man is also healed by prayer to God. Here then I would have marked first Law-giving, I would have marked with this distinction :

1. To the disobedient for a rod the Law is given, to which *Lex dator*. purpose that of *1 Tim. 1. 9. The Law is made for the lawlesse and 1 Duris inflat* disobedient, for the ungodly, and for sinners, for unholy and prophane, &c. *gellum.* If thou doe that which is evill be afraid, for he beareth not the sword in vaine, for he is the Minister of God, a revenger, to execute wrath upon him that doth evill. *Rom. 13. 4.*

2. To the proficient for a rule, *Psal. 119. 105. Thy Word is a 2 Proficientibus in pedagogian.* lampe unto my feet, and a light unto my path. He that in Divinity thinkes to make the Gospell a refuge, must make the Law a rule ; and he that in humanity thinkes to be safe in protection, must live also under the Lawes direction.

3. To the perfect for a reward, *The Commandment is not grievous to us, 1 Jo. 5. 3.* Such men say with David, *Ob how I love thy Law, Psal. 119. 97. that is, O Lord, judge thou how I love it by this, it is my meditation day and night : Qui diligit legem, ex voluntate facit, que sibi sunt imperata.* Infirmitie is sometimes the

## Division divided, Or,

Mother of Vertue, impunity alwaies the Nurse of vices.

2. That it be considered whether there ought not to be some additionall Lawes, we have many<sup>r</sup> for errors in practise, but none at all for errors in Doctrine; nay, wise men say, That it is more safe a great deale to be erronious, seditious, or schismaticall then to reprove such; and indeed there is a fearefull kinde of modesty nowamongst men, they blush to helpe to beare out godlinesse, and to stand for truth; but he intreat them to consider, that *Inutilis & mortuus equiperantur in lege*, an unprofitable man and a dead man the Law holds both alike, truly this world is nothing else; nay, give me leave to say, our Kingdom, our City, our very Houses are nothing else but Islands of dreames, *Non ad rationem, sed ad similitudinem vivimus*, saith he well, Reason is not the rule of our lives, but example and conformity of our selves to others, which is the cause of so many falling one upon another, and dividing one from another. When *Luther* began the great worke of Reformation, *Albertus Crancius* a Bishop, (a man friend enough to *Luther*, but hopelesse of a successe in that businesse) said these words unto him: *Frater, Frater, abi in cellam tuam, & ibi dic miserere mei Deus*: Brother, Brother, goe into thy Cell, and doe no more but sigh, and say, Lord have mercy on me: I pray God we have not yet cause to say so one to another, Ministers are divided, and Magistrates, and I heare wise men say, That the better part of our Magistrates now either are neutrall, or inclining to the worser part; but courage, Right Honourable, and you *ye* Senators too, I say to you as heretofore the Father said on that place, *2 Sam. 6: 21, 22*. Here's good sport indeed; *Michol* is very angry for that, for which God is well pleased; if any be so among us, let them so be, it's good sport to see men angry for that which pleaseth God. To conclude this point therefore, I finde an Edict of *Justinian* which goes thus, If a Manichee be taken in any place of *Rome* let his head be chopt off; a harsh censure you'le say, but marke the reason, Because saith he, whatsoever is done against Religion, is done to the injury of all men. I know it will be objected, I, this is that which you would have to persecute the Saints. I give answer, Three Emperours together made a Law, That it should not be lawfull for any of the Clergy to receive Tithes, Rents, &c. *Saint Jerome* writing to *Nepotian*, saith thus of

*Non ad rationem sed ad similitudinem vivimus, inde ista tanta coacervatio, aliorum super alios ruenum, Sen. De vit. beata.*

*Michol. irascer sed Deus delestat Greg. à Greg. ad lac.*

*Monicheo in loc. Rom. apprehenso Greg. Cod. lib. I. tit. 5.*

of it, It grieves not me, saith he, that the Emperours made such a Law, but that the Priests by their covetousnesse deserv'd it ; I am loth a Law, such a Law should be made, but more loth good men should deserve it as they doe.

3. Heed must also be taken unto our selfe-Ecclesiasticall, that is, Doctrines and Discipline, and those two they are like the Corne and the Hedge, both needfull ; some Doctrine is that which the Apostle calls for, and fore-tells that *The time will come* ( we may say, The times are come ) *when they will not endure it, but after their owne lusts shall they heape to themselves teachers, having itching eares,* 2 Tim. 4. 3. and for Discipline, our Lord hath left Keyes in some-bodies power, at some-bodies Girdle, that Scripture holds cleerely forth such a thing, *Matth. 18. 16, 17.* Now those within are to be judged, 1 Cor. 5. 12. *Es jns excommunicandi non est penes quemvis privatim, sed hoc jns pertinet ad totam ecclesiam?* is the rule among Divines, there is a power of Excommunicating, and it belongs to the whole Church. Againe, there is *potestas clavium*, which is, *conacionalis*, belonging to Preachers onely, and *judicialis*, belonging to the Presbitery ; when *Moses* gave the charge to the Levites to kill every man his Brother, and every man his Neighbour ; *And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men.* The Father saith well on that, *Exod. 32. 28.* *Moses* saith he, a gallant man, &c. He pleads Gods cause to the people-ward with the sword, and the peoples cause to God-ward with his prayers. For Discipline in the Church of God, and its execution orderly I marke these foure things:

3 Selfe-Ecclesiasticall.

Potest. n.

1. Conacionalis.

2 Judicialis.

Causam Dei apud populum gladiis, causam populi apud Deum precibus. Greg. ad loc.

1. According to the former distinction, let the Minister by preaching shute the Kingdome of Heaven againe impenitent sinners, and open it wide unto all them who humble themselves ; let also the Governours exercise the judicall parte.

2. Without the consent of some Church let no man be Excommunicated, yea I adde, If it be a small Church, and not consisting of many learned and skilfull men, Excommunication ought not to be done, except the neighbour Churches be asked counsell of, *Zanch. in 4. prac. 756.*

3. He that is to be cast out *Communi Presbyterorum consensu*, thus by a common consent of the Presbytrie, is to be cast out in the name of the whole Church, and by the authority of God.

Zanch. vide in 4. prac. 756.

## Division divided, Or,

4: The manifest consent of the whole Church is required, *Frustra enim ejicitur ex Ecclesie, & consortio fidelium privater quem populus abigere, & à quo abstinere recuset*; that is, In vain is he cast out of the Church, whom the Church casteth not out, though in such cases where the consent of the Church cannot be had: To the execution of this Discipline, every Pastour and Professor ought to take heed, that he have no fellowship with the workes of darknesse, but rather reprove them, yea, they ought to excommunicate them negatively, who should be, but are not, excommunicate positively, *Virga dominationis, & virga discretionis*, Raper. l. 8. in Mat. 10.

I have some Counsells here.

Counsells.

That the things in our way of the Church, yet in doubt and uncleared, be all of them thoroughly discussed; as namely, whether the Fathers, being visible professors, have right to the second, as well as their children (under the notion of the children of such) have right to the first Sacrament? And why any man should be suspended from any one, not being before excommunicated from all Ordinances? what infection is caught, and why more by men in the company of the wicked at the Sacrament, than at the Word, prayer, or the like, and other such?

2. That our notions and distinctions used in preaching, be not made use of to vaile but reveale truths, least instead of distinguishing, we come to extinguishing at last, as we have already done. The true worshippers of Jesus Christ in the service of him, do willingly relinquish their greater part, that is, their reason, for spirituall things, are spiritually discerned, 1 Cor. 2. 15. and the Spirit is to be served in spirit, Job 4. 24. when the Gods were entertained in the old mans cottage, and he was bid aske what he would, Nothing at all (saith he) but this, That my cottage may be a Temple, and I a Priest to do you service there. Such prayers made such practise.

*Distinctionibus utendum est, non ad velandum sed revelandum. ubi obscurior loquendo, ibi distinguendo clarior & a-pertior fuit veritas, aliter non distinguitur sed extinguitur.*

3. I do not thinke, nor ever yet could be brought to do, that there is any new light to be looked for, there may be a better managing of the old, prophecies indeed are now accomplished, which heretofore were not, and so the helps are more then were, *Curiositas reos facit non peritos*, Curiosity makes men rather guilty than skilfull; that of Salomon I thinke would be expounded, Eccles. 1. 9. *No new thing under the Sun*, and that pro-  
pounded

pounded to men in these times, *Psal. 39. 6. Man walketh in a vaine shadow*, they are disquieted, and disquiet in vaine, the people might be more profitably taught, to walke in their old than wait for new light.

4. Self-deniall, self-submitting, much meeknesse, a spirit like *Dauids*, O let not that precious balme breake mine head, a frame of heart like those that heard *Peter*, with readinesse to do whatsoever is commanded, *Acts 10. 33.* were worth all; It is our hatred of reformation, which makes us so unwilling to stoop to the yoke of our Lord Jesus Christ: There is a seeming contradiction in the Scriptures, but it is but a seeming one, some presenting to us a marvellous ease in the yoke of Christ, and a lightnesse in his burthen; and others a marvellous difficulty. It is thus reconciled, Heaven and grace are both the most easie and the most hard that can be, they are most easie to the soule which will be taught of God, and will not resist his method by attending their owne wisdomes. But to others they are matters of great difficulty: to God all things are possible, to flesh and blood, to the wit and will of man, to the freedome of our owne choise, nothing is so impossible. I remember the answer of a Philosopher to a great Prince, who had been his scholar, and was discontented at him for publishing his bookes, *Be content, Sir, saith he, my bookes are published, and not published,* none are ere the wiser for them, but those to whom they were read and made evident, so may be said of this mystery of our Lord Jesus Christ.

4. Care must be taken also of the self-Oecanonically, or family selfe, that is to be regarged, the house is, *Quotidiana societas*, our quotidian company, our every day guests are there; elsewhere we are but as strangers, as for a time here we are bound to take care of the earthly, spirituall house, yea, and an eternall one too, your servants are intrusted with your goods, and you are intrusted with their soules; Those families whose resolution is like *Joshuabs*, *I and mine household will serve the living God*, *Josh. 24. 15.* their religion will be like his too. Many houses here in London looke like the Divells Chappels. *Austine* of his time saith thus, *Is there any that yet mock at Jesus Christ, I would there were* (saith he) *but one*, O that there were but two, O that they could be numbred. The Physitian hath an axiome,

4. Self-oecanonically.

House what?

Where are your servants on fast daies and I thank giving?



Catechizing.

it is this, *Caput malum, est caput omnium malorum*, an evill head is the head of all evill; Masters and fathers if they looke not to promote grace and godlinesse in their houses, and in the hearts of theirs, out thence is sent furniture for the Ale-houses, ill-houses, Goales, and Gallowes, too too too often. The Apostle saith, *Col. 4. 15. Commend me to Nymphas, and the Church in his house.* Here when Masters, Parents, Servants, children, keepe house together in the feare of God, walking in waies of heaven, hereafter also they come to keepe house together in the House of many houses eternally. See ye therefore I pray ye:

1. Catechizing to be regarded, a duty that we in these times have no thoughts of, yet *Abrahams* christianity was hereby characterized, *For I know him, that he will command his children and his household after him, Gen. 18. 19. Moses* gave it in charge, *Deut. 6. 6, 7.* The Psalmist practiseth it, *Come children, hearken to me, I will teach you the feare of the Lord, Psal. 34. 11.* When our Lord spake unto *Peter*, that *John 21. 19. Simon, lovest thou me?* three times over, at length the command is given, and what is it, *Feed my sheep, feed my lambs*, to signifie unto us, that lambs also belong to the sheepfold of *Jesus Christ*. You shall finde a servant sent about his Masters businesse, *Gen. 24.* and a great businesse too, namely, to take a wife for his Masters Sonne, and he begins his worke with prayer, *ver. 12. Lord God of my Master Abraham, send me good speed*, and he ends it with prayer, *ver. 27. Blessed be the Lord God of my Master Abraham.* Out of what family came this servant, but out of *Abrahams*? out of a catechised family, see *ver. 63.* and you shall finde a Sonne out of the same family, going into the fields to meditate, observe it then, That Sonnes and servants out of catechized families, go about their businesse meditating and praying; but others out of rude and uncatechized families, go about theirs, I feare, swearing, drinking, cursing, &c.

2. Masters and fathers of families must have care to get custody of, to keepe custody of, yea, to recover the custody of, in case it should be lost; of, I say, 1. Authority. Now two places are in Scripture to this purpose, *1 Pet. 3. 7.* to dwell with the wife, according to knowledge, and not like a sot, a foole, and *1 Tim. 4. 12.* be an example in word, in conversation, in charity, in &c. this, this is that way for men to have, keepe, and recover their

*Ad viros pertinet virtute vivere, Et ex n-  
plo regere fam-  
ulas. Aug.  
l. 2. c. 8.*



their authority, 1. maintaining their authority to direction, and 2. by managing it unto good example.

2. Orderly knowledge, and that is knowledge of the right object, that is, Jesus, made of the Father, wisdom, righteousness, sanctification, and redemption, 1 Cor. 1.30. 2. Knowledge in the properties, pure, peaceable, gentle, easie to be intreated, full of mercy and good fruits, Jam. 3.17. 3. Knowledge in the Schoole thereof, namely, begotten in and by the publike Ministry, 1 Cor. 4.15. 4. Knowledge in the end thereof, namely, a pious and sincere practise, such knowledge I would have kept in our houses.

3. Casting quite out of the family, affectations, prating, popularity, or boasting, out of the house, I say, and the heart too (if possible) of all those, in whose religion we would have comfort. As the stately rivers, which (being very deepe) passe along silently, with a still and stately streame, so are truly wise men, they are such, the shallow brookes beating against sand and stones, make a great noise indeed, but have no depth, so are they which trouble the whole world with their garrulity, that un-ruely evill, *The tongue*, James saith, is full of deadly payson, James 3. 1.

Some counsels I give here to our talking ones.

1. Too much good tongue is in other things vanity, in divers things prophanation, *Pauls* speech was not with enticing words of mans wisdom, 1 Cor. 2.3.

Counsells.

2. Some perswade, some are perswaded, but if there be not judgement going before, the former do deceive, and the latter suffer it, a wise man followes reason, and not passion, Rom. 14. 5.

3. The more low people are (commonly) the more loose their tongues are, therefore see and be wise in quietnesse and confidence, (*silentio & spe*) shall be your strength, *Esay* 30.15.

Ut quisque ab-  
jectissimus est  
ita solutissi-  
mus a lingua.  
Sen.

5. Heed must be taken to the selfe of selves, our consciences I meane: One of the good old fashion'd Puritans, wrote a book and called it, *Christian see to thy conscience*. *Pauls* Religion is, I have hope towards God, that there shall be a resurrection of the dead, both of the just and unjust, And herein do I exercise my selfe, to have alwaies a conscience void of offence toward God and toward men, *Acts* 24.15, 16. this, this is it that is the *Index juden carnifex*, of

E

which

Frier and the  
Shoemaker.

Lycurgus Ph-  
larch.

Science mul-  
tum parum con-  
scientie.

Praise of con-  
science.

which the Apostle saith, *If our heart condemne us not, when have we boldnesse toward God,* 1 Joh. 3. 21. The Frier had cozened the credulous Shoemaker of a paire of Shoes; the maker dies, but the wearer lives to weare that which he never paid for; some years passe; and at last to the conscience of the Frier it comes, and he comes to make restitution, inquires for him, and receiving answer, That he was dead, Dead, saith he, hee's alive to me, I am sure. This, O this, is the continuall scall, Prov. 15. 15. this is the Booke, Rev. 20. 12. *I saw the dead, small and great, stand before God, and the bookes were opened.* Lycurgus was chosen King of the Macedonians, King, I say, if his brother the dead King, left not his wife with childe; the Queene is so, and sends Letters privately to the King Elect, that if hee'll gratifie her, shee'll take a course the childe shall never trouble him, for which he gives her thanks, and promiseth recompence, but with all desireth the childe may be borne, and then he can finde waies to destroy him; borne he is, and brought to Lycurgus, who kisseth, crowneth, and proclaimeth him, chusing rather to lose a Kingdom than a good conscience. The science (men tell me) in the daies we live in, is exceeding great, the good wine kept till now, the Gospell glimpses were never so lovely, the Temple is full of the smoake of the glory of God, old men dreame dreames, young men see visions, &c. All this I rejoyce in, and will rejoyce; But what meaneth then this bleating of the sheep, in mine eares? and the lowing of the oxen which I heare? I come no where almost, where I finde not complaints, for want of conscience, let me therefore say a word or two to this auditory, in behalfe thereof, conscience is too fullen to be among such as cannot endure to be sorrowfull for sinne, conscience is it selfe a booke, whereof all other bookes are but Expositions, our knowledge in them serves onely to informe us in this, or else we reade them to no purpose. Conscience is that which teaches Lawyers best to plead their owne Cause, and Judges to judge of themselves and for others aright; Conscience is a thing so divine, and hath such familiar acquaintance with God, that it will tell you (being often asked) whether God be with you, or against you, whether he be friend or foe: Of all newes the most soule-refreッシング, and sin-suppressing tidings, conscience

is the best counsellor to a christian, when he is alive, and the best comforter when a man is dead, yea, the best executor of his will and testament; conscience is the comfort of faith, truth and uprightnesse, and the ship wherein we carry that great venture of the Myſtery of godlineſſe.

One word more.

1. Marke well that Scripture, *Jer. 23. 23. Am I a God in bands, ſaith the Lord, and not a God a ſarre off?* a God, our God is every where, and conscience is, *Concludens ſcientia*, conscience is a concluding ſcience, accusing and excuſing are all from conscience; if awakened, and if not, the judgement is the greater, *Job 13. 26.* we reade; *Thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the iniquities of my youth.* This is an heavy thing, when God comes neere a man thus, *For it is fearefull not to forget that God remembers all my ſins, Hoſ. 7. 2.*

2. He that would puniſh an evill conscience, let him but only leave it to it ſelfe, *Mat. 27. 3.* Judas himſelfe is *Judas* his accuſer; the working of conscience in hell, iſet forth by a worne that never dies, weeping, and why? for not being in Heaven, for being in Hell, becauſe they are with divells there, the wort of all bad company; if they would cry to God and Jeſus, yet none would heare, none would pittie; and they griſt their teeth, againſt whom? themſelves the actors, the divells the inticers, and others the provokers unto ſin; this is accuſer, judge, executioner indeed.

*Judas ipſe tur-  
da ſit accuſa-  
tor. Aug. ad loc.*

3. He that hath no conscience, or at leaſt no uſe thereof, what ſhall be ſaid to him? when *Joſeph* was intified, his answer was, *Gen. 39. 9. How ſhall I do this great wickedneſſe, and ſinne againſt the Lord?* Here is to ſee the workings of a tender conscience; on the contrary, where there is none or a feared conscience, ſee the effect, *Luke 16. 14.* the Pharisees who were covetuous heard all theſe things, and they derided him. *Timor Dei janitrix anime,* Feare of God, and a ſoft heart, keepe out thouſands of ſinnes, which other men commit with greedineſſe.

4. He that hath a good conscience, O what boldneſſe hath he toward God and man. *Paul* ſaith to the *Hebrewes*, *Heb. 13. 18. Pray for us,* and marke the reaſon, *for we truſt we have a good conscience in all things, willing to live honeſtly.* What would our Apoſtle have?

have? precious men their precious prayers, the duty God hath put upon him, and the continuall danger in execution thereof, ingage him to require these things, why then would he have it? I am a man that desire, yea, deserve prayers from you; I have a good conscience, and who would not sue to God in that supplication, O Lord save all the good conscioned men in the world. Nay, Paul hath a good conscience in all things, a rare president; many make conscience of nothing, many of many things, but the rest they slight, and sin in not a few; few make conscience of all things, lesser, greater, how therefore shall this appeare? he is willing to live honestly, not compelled so to do, by feare, gaine, &c. and willing to live so in all things, for some referre that hither, howsoever it is, you here see the glory of a gracious conscience. O take heed to the selfe of your selves. *Theodoricus*, one of the Emperours of Rome was an *Arrian*, and one of his Courtiers desiring to ingratiate himself with his Master, forthwith became an *Arrian* also, leaving his former way of Religion? the Emperour hearing of it, strait commands his head to be chopt off, and gives this reason, *If*, saith he, *he will not keepe his faith to God, how will he keepe his conscience toward man?* I would all those that are siding time-servers to every faction, would learne this.

ἡ τὴν πίστιν ἐκ  
ἐπουλάζει, πῶς  
ἀνθρώπου τυ-  
λάζει; οὐ συνί-  
δουσιν. &c.

2. Use. Reason of take heed.

*Chrysostome.*

Neereneffe of mine.

The second Use which I am to make of this Doctrine, is to give a reason of all these take heeds, for I am to speake reason unto rationall men; nay, I am to speake Religion, which is reason refined; Division brings desolation probably, and very often, That's enough; but there is yet more to ingage us, division brings desolation certainly, if not foreseene, repented, prevented, that's more. *Chrysostome* said once, *If his pulpit were the highest mountaine, his voice like the voice of an Archangell, and his audience the whole world, he would chuse a text for himselfe and his time.* And so would I for my selfe and our times, and it should be such a one as this I have chosen, *Take heed of being divided amongst your selves, or against your selves.* Desolation is in such cases neerer than we are aware of, there are degrees of the neereneffe of ruine and desolation. That ground which beareth thornes and thistles, is rejected, and is nigh to cursing, *Heb. 6.8.* nigh, very nigh it, *Salvation is farre from the wicked, saith David,*

and

and how farre? as farre as they are from it, and the waies thereof, and that's farre enough. Now If I should say, A Kingdom, City, or house divided, are neare to ruine, and in probability like to fall one upon another, how shall this be proved? By a gradation from our Saviours Argument.

1. If any one of these be divided against it selfe.

2. But if two of these be so divided.

3. If then all of these be divided.

Spirituall  
Geography.

4. And if more than all the Church too begin to be divided, then desolation is neare, and nearer than secure men are aware of. But me thinkes I see amongst us such Divisions as these;

1. In Causes; when *Gregory* the seventh differed so long with the Emperours, both pretend it is for Religion, and it makes the difference a great deale the more irrecoverable.

2. In Principles, for the Fundamentalls are destroyed, and Conversion, Repentance, Charity, Duty neglected, instead whereof, Notion and nothingnesse.

3. In Assumptions. Most Preaching is not sound Doctrine, most men regard not Preaching, but such, *ergo* most men must needs be deceived and divided.

4. In Judgements; we judge not aright of enemies, who they are, nor aright of enmities, what they are; nor yet aright of excellencies what they are.

Then comes Desolation, this ushers it in; and if any aske me desolation of what? *Paul* answereth, The desolation at *Corinth*, how came it, and what became desolate? their very best things, Preaching became an empty thing, when one said, *I am of Paul*, and *I of Apollo*, and *I of Cephas*, *1 Cor. 1. 12.* Men may cry up servants so long till they forget the Master, and consider not in whose name they were Baptized, and who was Crucified for them, and so did they, verse 13. their Communion began to be desolate: *Paul* saith of them himselfe, *This is not to eat the Lords Supper*, *1 Cor. 11. 20.* There is a Prophecie, *Esay 3. 5.* The people shall be oppressed every one by another, and every one by his neighbour; the Childe shall behave himselfe proudly against the ancient, and the base against the Honourable; and what then, verse 8. *Jerusalem* is ruined, and *Judah* is fallen: this truth fits our time, the King will have a new-fashioned Al-

What be-  
comes first de-  
solate by di-  
visions?

See Aug. Ad  
hoc.

What com-  
pany he must  
have with him  
which means  
to come by  
his owne.

- 1 Right of  
Parliament.
- 2 King.
- 3 Subject.

- 1 Right Par-  
liamentary.
- 2 Independent
- 3 Presbyte-  
rian.

- 3 Use, directi-  
on to take  
heed.

tar, 2 King. 16. 14. 15. such a one as he had seene at Damascus, and the Priest will build him one, if he will have it so; the observation the ancient made thereupon was *Erexit Altare, versus altare*; now there's Altar against Altar in Israel, Is there so in England too? Pulpit against Pulpit, Preacher against Preacher, it is an ill signe, *Amos 6. 11. God hath smitten the great house with breacher, and the lesse house with clevis*; nay, their hearts are divided, now shall they be found faulty, He shall breake downe their Altars, and he shall spoile their Images, for now they shall say, *We have no King because we feared not the Lord, what then should a King doe to us*; *Hos. 10. 2, 3. We have spirits amongst us, the good Lord calme them*; such as *Adam and Thom* spake of in his time, of whom if you meane to get any thing you must come furnished with a Divine and a Lawyer, yea, and a Souldier too, or else goe home empty. When men prove errours it is a great wonder if they turne not turbonies; unfaithfull men are for the most part unreasonable men, and the unright in judgement turbulent. There is a three-fold right which our eyes see on here in England, the right of Parliament, the right of King, and the right of Subject; we said in the beginning of these Warres, and we said truly, That the former and the latter could not be preserved unlesse the other, the Kings Right and Prerogative were pared a little, that it might not prove too redundant and burthensome: Was this a good rule for Kings? and why not for Subjects? Let us try a litle, there is now the right Parliamentary, the Independent right, and the Presbyterian, they that sit at Helme are able to Judge whether the two latter had not both need to be cut, that the former may grow the better. I onely presse the reason of all these Take heeds, and leave the use to the Lords blessing.

The third use gives a direction to take heed, our great Prophet would have no man plead ignorance, and therefore hath laid downe an order, wherein we shall doe well to observe him; for, *He is the God of order and not of confusion*; and we are then likest him when we doe things in an orderly way. They wrote a profitable Booke once, and called it as it was, *Londons Survey*, a great helpe to many men for many purposes; Here is a Survey of our Divisions, taken by the skill of the Master-builder him-  
selfe,



selfe, wherein as in a Map may be seene what it is that troubles our Israel, and yet makes us afraid. First, our Kingdom Divisions, what are they?

1. The Wolfe and the Lamb lye downe together, our people are divided about this, they say, They are Wolves still, and not so much as avulsed; yet men are divided in their opinions about this, and doe not know what to say or think. One of the Civilians, in my hearing, once in his Speech at a Visitation said, envying against the conscientious Non-conformists, Some of these Doggs must be tyed up, and some hang'd up, said he, the Gentleman lives now in Towne, and hath his liberty; such spirits are indeed conjured downe by Parliament Magick, but the sinne is but pocketed, not mortified.

2. Our Worship of God now adaies is just like that, 2 King. 17. 28, 33. They feared the Lord, and served their owne gods, the men of Babylon made one god, and the men of Cuth another, verse 30. We have two waies of Praying, Marrying, Preaching, Baptizing; the Ministers drop away apace out of London: But tis no matter, say many, the Clerkes of London (most of them of the right stampe) sinde out Curates enow to doe the Worke which came lately from Oxford.

3. Our people say now as heretofore they in Jud. 21. 16. How shall we doe for Benjamin our brother? If a man aske them, Why would you have them pittied; they presently give in answer that 2 Chron. 28. 10. *The purpose to keepe under the children of Judah and Jerusalem for Bond-men, and Bond-women unto you, but are there not with you, even with you sinnes against the Lord your God?* I would have the Seate deale with those men, as God doth with poore sinners in his dealings with them, so they shall be mercifull as their heavenly Father is mercifull, and that's the rule; he restraines *à toto*, altogether, when he hinders the sinne, all of it; so was Joseph restrained, he restraines *à tanto*, in part, when though there be desire, resolution, preparation, proesse, and the like, yet God keeps from extremity; desire, resolution, &c. may yet live, it may be lesse actions destructive be hangled; twenty City discensions, and differences, what are they? Famous Cities of old had these things, which they made much of, their Husbandry, Artificers, Milicia, Merchandize, their

Priest-

*Ex cindendum, sed abscondit peccatum &c. Lactan.*

Piny, how?

*True est etiam, what? 1. à toto. 2. à tanto.*

*Essentials of a well-governed City.*



## Division divided, Or,

Priest-hood, and their Judicature; these were thought Essentials, and indeed they were so, they are so; your Associated Counties have filled your Sacks with Corne by the good hand of God, *Kent* was a little wilde once, but God reclaim'd them; your Artificers begin now a little to hold up their heads, your Militia hath been the Gallantry and envie of England, this very day remembers me of *Nubury* Battell, but your Ministry decayes, it decayes exceedingly, *London* had never more need of, nor lesse care for a good Ministry. Some men say, It is superstitious to pay Tithes; our people say, better agreat deale to turne their Tithes into Gifts and Oblations, and then they are offered at another Shrine. Let no man, I beseech you, curse your Judicatories, for want of justice doing to all.

Counsell.

1. Let God speake one word to you, and marke it well; For the transgression of *Jacob* is all this, and for the sinnes of the house of *Israel*, *Micah* 1. 5. All this, all which? see verse 4. the Mountaines are molten, and the Vallies cleft; What is the transgression of *Jacob*, is it not *Samaria*? And what are the high places of *Judah*, are they not *Jerusalem*? A strange kinde of speaking, *Samaria* and *Jerusalem* are the great places, the great sinnes; *London* and *Westminster* are so, the Idolatry of England, the evill example of England, the poison of places. O amend your waies, your Manna-loathing, your giddy-headednesse, yea *Londoners*, for feare you make God and good men weary of you.

*Boni domo,  
malus civis.*

2. Let me speake another word to you, 'tis but a word or two, *Magistratus cives, Magistratus legibus*, till the people obey their Governours, and till they obey the Lawes, no good will be done. Every good man is not presently a good Citizen; you say, Keepe thy Shop, and it will keepe thee; I say, Keepe your Lawes, and they'll keepe you. The two great Ordinances of Magistracy and Ministry have been the envie of wicked men in all Ages of the world. *Austin* saies, There were three great sinnes, Idolatry, *Exod.* 32. punished with the Sword, the burning of the Roll, *Jerem.* 36. 23. punished with Captivity, but Division, *Numb.* 16. in *Corah*, *Dathan*, and *Abiram*, punished with the Earths dividing and swallowing them up.

3. Our House-Dissention, what? O what not? Father against the

the Sonne, Sonne against the Father; Husband against Wife, Wife against Husband; and indeed a mans enemies are those of his owne Household. The Canonists have one rule, *Omne malum à sacerdotibus*, no evil that comes not from the Priests: and Luther hath another very blunt, but very true, *Nunquam periclitatur religio infirmè reverendissimus*, Religion never comes into greater danger than among the right Reverend; whether the Priest be most, or the people most in fault he cannot tell; one thing I know, that what the Apostle saith is true, *There are that creepe into houses, and lead Captive silly women laden with divers lusts, ever learning, and never learned.* I thinke things will never goe well till we of the Ministry be by Ordinance as from God, so from man injoynd to preach all our errours, without partiality Truth-ward, all our Heresies whatsoever Hell-ward, all our own sheepe (if we have any) to Repentance, Obedience, & Duty-ward; and all other mens sheepe either stolne, or stragled to their owne Fold-ward againe, so shall we pray for ours, as the Christians heretofore for their government.

Preaching ad-  
vised, devised.

The fourth Use will informe us, That here is to be seene Jesus Christ in a mistake indeed, where is he not so to be seene; I meet him so almost in every place, in not a few Pulpits great mistakes, and fundamentall, never more Hay, Stubble and Straw built upon the foundation than now; this must be amended also. He said to the purpose, That *Optima Respublica qua maxime legis, minimè rhetores audis*, If it be the best Common-wealth that obeyes rather than disputes, I think it will be found also the best Church that doth so. It will be a good warning to let the people know that there may be much mistaking about truth; therefore observe:

Use 4. Christ;  
mistaken.

1. The Lord Jesus cannot be divided, a truth to which the Apostle sets to his testimony, *1 Cor. 1. 12.* why then if they shall say unto me, *Behold, he is in the Desert, I'e not goe forth, behold, he is in the secret Chambers, I will not beleieve it, Matth. 24. 26.* I will even resolve to seeke him where I have found him, and that is even walking in such publike Ordinances as these in the midst of the seven golden Candlesticks, *Rev. 1. 13.* No greater deceit can be obtruded upon a man, then to set him to seeke there for a thing where we know it is not, or where

Jugling about  
Antichrist just  
as about  
Christ.

Counsell.

The Divell  
and Sin cast  
our both one  
way.

As our fathers  
served Christ,  
so must we in  
this particular.

(indeed he is not) though we did not know the same: How is the Jew deceived in his Messia? How the Turk in his Mahomet? but even so. The type of Antichrist is in *Daniel*, himselfe in *John*, now the Papists seeke for himselfe in *Daniel* where his type is, and in *John* where himselfe is; they are afraid to seeke him for feare to finde him. I would not have us to deale so in seeking for Jesus Christ; in the publike ordinances, He hath bin found of those that sought him to their comfort, and to their conversion. To send a people to looke him where he is not, for feare they should finde him, were a sad sinne to be guilty of; I did never thinke, nor yee doe, that he is rather to be found in the private than in the publike meetings; nor that he is at all to be found in many of those places which the people are made to beleve are better than Church-meetings.

2. There are not two waies of casting out Beelzebub; What, doth Satan cast out Satan? Doth the Independent cast him out one way, and the Presbyterian another way? Indeed all our work in the Ministry is nothing but to cast out Divells, for every sin is a divell, and every Minister is or ought to be a man indeavouring in the strength of Jesus Christ to cast out these Divells out of himselfe, others, & all the people of God; It is a work that hath been done heretofore, and the dispossessed have given thanks therefore to God. So then, as our Lord asketh one question, so I'll aske another; he asketh, *By whom did your children cast him out?* and I aske, *By whom did our Fathers cast him out?* Paul excellently, *For though you have ten thousand instructors in Christ, yet have you not so many fathers, for in Christ Jesus I have begotten you through the Gospell.* Are they now then become your enemies because they did you good? Take heed you doe not cast off your Preachers, their old precepts, and your old practisings, till at length you grow from something to nothing; those whom God hath honoured with the conversion of many, are scarce honoured now with the company of any; of any, I say, no body almost to heare them. None of those who must acknowledge, even them to be the instruments of Gods mercy to them.

3. The worke; the very businesse of Jesus Christ, is the destroying of the workes of the Divell, so saith the Apostle, 1 *Job.* 8. 8. Heare yee then and be not proud, for surely God hath spoken

spoken this thing, our Ministry and our Government, while they are acting so to destroy the workes of the Divell, they act with Christ, and they act for Christ, and Christ will doubtesse (whatsoever foolish men say) act with them, and act for them. Let us therefore give up our selves to this service, let us make this our businessse, God hath made it so, and resolve to say with Bernard, *Nisi me privares amaro mors, vita mea usui quam fructui*, it were better to lose life it selfe than the purpose to which God intended it. There are two great Workes of the Divell to be acted against in our finnes.

1. Decrease of duty must be acted against; certainly if duty faile as it hath done, and doth daily, we shall all faile with it. I heare some say, I le sing no Psalmes at home, or at Church either, unlesse I be sure they be all Saints I sing with; I heare others say: Ple not Catechise my children, for feare I should make Hypocrites of them. Whence came this Doctrine forth? Are these indeed the words of truth and sobernesse? Heretofore good Christians have found benefit by the old way of duty, and yet not trusted to it, or any thing but the onely to be trusted; For what goodnesse is there without a God? and what God without a Christ? Heretofore these things were thought to be the way to the Kingdome, though not the cause of reigning. Betweene trusting to a worke done, and not doing it when it ought to be done, is a great difference.

2. Increase of sinne must be acted against, increase of all sin, but especially of such kinde of sinne and wickednesse as becomes a man's finnes, that they are also Gods punishments; because they beleeved not the Gospell, because they received not the love thereof, God gave them up to beleeve a lye, 2 Thess. 2. 11. If any man shall doe his will, he shall know of the Doctrine whether it be of God or no, Jo. 7. 17. These two sins increase mightily amongst us, the want of love and truth, and the want of practice thereof; under which two notions indeed the whole of the sinne of our time is committed. Between wit, learning, authority, and experience there hath been a great question which should be the greatest, but it was alwaies granted to experience to be the greatest, for it being conversant about sensible things, and by sense obtained, doubtesse it doth not so easily erre in the object, as in

Our publike concerning Duties, our Fasts faile, Ale-houses and Tavernes about London take more money on those daies then they doe till such daies come againe almost, some of them have bragged so, Cui bonitas si ve De, ui Deus sine Christo. Terr Sins increse.

courses and deductions of skill. We have had gracious experiences of the conversing with, and finding of God in publique ordinances, and of the sweetnesse that is to be found in the love of practise, and of duty; if any man have found another, a newer, a nearer way to communion with God; I doe not grudge him his, nor will I (till I see more) be drawne out of mine owne. Prudence among the Ancients had wont to be painted thus; An Handfull of eyes, with five fingers, long, strong, and very white and faire; that is to say, Memory, understanding, circumspection, fore-sight and execution; if there be prudence amongst us, as I hope there is yet much left, nor doe the prudent keepe silence in the gate; I hope we shall remember our peace, how yet young it is, understand the things that make for it, looke about and see who causeth divisions; fore-see that which our Lord saith will be the issue, and doe execution impartially on the Peace-disturbers.

Prudence  
what?

5. Use, Direction.

Cause, of all  
error.

The fifth Use leades us to see, That there is a rule of Condemning Divisions, not all of them, nor promiscuously are they to be adjudged against, but regularly and with discretion. Some have said, and thought, That the causes of all the errors of our times have been such as these, mis-application, fallacy, credulity, supine carelesnesse, and the cleaving unto antiquity, and authority over-much, without such disquisitions as become those that would *Try all things, and hold fast that which is good.* And if I should stay a little here, and take these into consideration surely much, and exceeding much might be said. Men are made up of mis-applications, they are preached and practised, if fallacy and sophisme ever would passe for current reasoning and Religion, surely they are now gilded over to deceive the eyes of the simple; credulity, such as the wise man hints, *The foole beleeveth every thing* is the Idoll of the times, and when all these goe before, you must needs thinke what followes after amongst many men, even a resolved negligence of every thing till every thing be established; or if they seeme to doe or say something, it is but as the King of Navarre said to Beza, That he would goe no further to Sea than he might sleepe ashore, when pleased him; or as the Polititian said, He would follow Religion as he followed a Horse, not too neare for feare he should kick,

The King of  
Navarre to  
Beza.

kick, and hurt him : A man's foolishnesse brings him into formality, and that into nothing. But this is that which undoeth our times and people, they have false selves, and they have false Glasses whereinto they looke themselves, and a false Glasse will not easily shew a true face; marke then these false-selves-following. Men will say, They have a care of all these selves, and they have a selfe of Religion. Then for answer :

False selves  
too truly  
looked into.

1. The Selfe of Religion men speake of so much, it is a Religion without Reformation; I read men as well as bookes, and heare men scoffe at the great Reformation, at our great Reformers too; but these are great sensualists, a Generation of men and women, concerning whom our Apostle is very plaine, *They speake euill of the things they know not*, 2 Pet. 2. 12. That place of the Author to the *Hebrewes* is to be marked diligently, its designe, and the Doctrine therein, as exceeding fit for our times; the first Tabernacle stood onely in meats and drinkes, and diuers washings, and carnall ordinances imposed on them, untill the time of (Reformation) which word I heare finde onely in the New Testament, and may be expounded thus; till the season of better judging; so then I conclude that till the time, such a time onely, a time of Reformation some things were to continue; who therefore destroyes Reformation, destroyes one of Gods designes: speake not against Reformation. And here now for our Booke of Common Prayer, men are diuided strangely,

1 Times Selfe  
mytically.

Reformation.

Common Prayer.

Common  
Prayer.

2. Some aske, Shall we have none of this, and complaine that for want of formes of Baptizing &c. for the Country, their Ministers make but halfe Marriage, and commit such whole absurdities in the Baptizing of Infants, Administration of the Lords Supper, &c. That it grieues some, causeth others to jeere. and shames the Ordinance, and that Solemnity wherewith the things of God should be performed. The *Slavonians* seeking to Pope *Formosus*, that they might have Service in their owne Mother Tongue, it was debated in a Counsell, wherein a voyce was heard from Heaven, saying, *Let every Spirit praise the Lord, and all Tongues confesse him*: Whereupon for that time it was granted. This is found in *En. Siluest.*

*Slavonians* seek  
quest.



Raboldus.

2. Some stubbornly, againe say peremptorily, Wee'l have none but this; in this we have been brought up; thus our fathers served God; and as they, so we. The Duke of Frizland, Raboldus by name, about the yeare of our Lord 900. being perswaded, as he pretended, to imbrace Christianity, as he went to be baptized; and had the one of his feet in the water, he demanded of the Bishops, *Whether all his fore-fathers were damned?* the Bishops answered, more rashly then wisely, *That they were all damned*, whereupon the Duke pulled back his feet againe, saying, *Then will I also be damned with them.* This was a resolution scarce becomming a man, much lesse a wise or noble man. This division of ours, which every foot gives out a crack of discontent, which makes a loud noise among our people, I take not upon me to determine any thing in, Who am I, that I should guide our guiders? onely this I say, That were it but considered, in how many places every Lords day, something is done this way in not a few parishes, and that not without railing against the Parliament, and the perswading the people that they live under tyranny and persecution, because this is withdrawne; how much better were it, either to let us every day be drawing neerer unto covenanted Uniformity, or else to give satisfaction, that what is done this way, is done by a granted connivency? I must needs confesse, I finde this a very heavy burden to many, and some seeing this, and some other pressures, are ready to say, We shall see the day that the Parliaments friends will be the greatest sufferers, even they whose scale caused them to do and speak most in worst times.

Covenanted  
uniformity.2. Selfe-Li-  
berty.

In all things.

2. The selfe of Liberty which men speake of, what is intended; I judge at, but what is pretended, that I heare, and it is a Gospell liberty, such as wherewith Christ hath manifested us, Gal. 3. even the Sonne of God hath made us free, such a freedom, and under such a purchase as that (on a right and well grounded perswasion of it) a man would willingly rather loose himselfe, and what is his, than the least part of his right and interest in it. Let us therefore give eare againe to our *vox populi*. Liberty in all things, theres a Religion indeed, say some, and they are scandalized, they sit them downe, and say, Is this it I have fought for, saith the Souldier? is this it I have preached



ched for, saith the Divine? Sure I was greatly mistaken, I wrote preached, and prayed for, not libertinisme, we had too much of that before, but it is in Doctrin, Discipline; every way the reines were too loose afore, and to throw them now quite into mens necks, what will become of this? Gods people are children for sparing any of the Heathen, *Jud. 2. 3.* Must we tolerate all and mingle with them.

2. Liberty in nothing! Here's a government indeed, tyranny and persecution this is, and no lesse, and here I heare men railing at and envying against the Parliament and Assembly, and who not? as though they were abridged of some of that their liberty which was borne with them, or bestowed on them; I heare men exhorted to prepare for sufferings; and one Doctrin I met withall the other day, pressed strongly, and I thought applied as strongly, the Doctrin was this, *That it was Gods new Testament designe, that his new Testament Saints should patiently suffer under old Testament counsells and persecutions.*

Our liberty, which is temporall, is set downe, *1 Cor. 10. 29.* Liberty. why is my liberty judged of another mans conscience? there indeed we have a liberty, and such a one as is best when offence is neither given nor justly taken thereby. Temporall.

Our liberty spirituall is held forth in *1 Pet. 2. 16.* as free, and not using your liberty for a cloake of maliciousnesse, but as the servants of God, we are rather as free indeed, than altogether so, and yet whom the Sonne of God makes free, they must be free indeed, in a rightly understood freedome. Spirituall.

Our liberty celestia!l is expressed, *Rom. 8. 21.* the creature it selfe also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. Now here is liberty truly compleat, and indeed such it is, as is a liberty from sinne and causes thereof, such a liberty in the full, as is there promised in part, where God saies, *He will put his people in a place of their owne, and the wicked shall trouble them no more, 2 Sam. 7. 10.* Celestia!l.

I thinke there is no more but Liberty-carnall, of which a man shall need to reade nothing but what he sees some men take liberty to sweare, to drinke, to serve God when they will, and how they will, to refraine publike meetings, &c. For which he that Carnall.

## Division divided, Or,

that will plead, I say of him, as heretofore *Joash* said unto all that stood against him, *He that will plead for him, let him be put to death while it is yet morning, Jud. 6. 31.* Mine advice therefore in this point is, Forasmuch as this is a very weighty point, and much insisted on, a point about which so much division is, and not a little of it (it may be) such as wherein men fight with shadows rather than adversaries.

That the liberty be:

Deliberated.

1. Soundly deliberated, by whom? how? why? when? in any cases, to any persons to be granted, questions fit to be left unto some exactly learned Casuist in matter of Divinity, and to some subtil Statefman in matter of policy; for by whom? if the Parliament, then power is in them? how should it be given?

Delivered.

2. Sweetly and meekly delivered, without bitterness, no morosity, it is unprofitable, it doth no good at all, much harme rather, and if delivered, to whom and on what termes, and under what notion.

3. Selfe.

3. The selfe of Doctrine which men speake of, for they would have teaching too is a Doctrine yet without Discipline: pleasing things, a Gospell utterly without the Law, no chastisement, all of love, nothing of feare, constraint is very un-Gospell like, men thinke and say so too, *Meliores amor fectis, sed plures timor*, Love bends many, but feare bowes more, was the old rule. Against the light of Doctrine, no man will be so bold as to barke; To aske whether light be pleasant, is a blinde mans question; to aske whether knowledge be sweet, is an ignorant mans question; but to aske whether divine light is most sweet, is a prophane mans question, but no Discipline. The reason of this, no wise men say to be because the Nobility is to blame to say no more, and the Gentry filthy, the Clergy flattering, and the Commualty so exceedingly overwhelmed with prophanenesse, that they would willingly go downe into the pit, and not be troubled; as if it were an ease to go to hell easily, or as if the spirit of Satan were got into the sons of men, that they said to all the meanes of saving them, as the Divels said to our Lord Jesus Christ, *Why art thou come to torment us before the time?*

Why most men care for no Discipline.

They

They were brave dayes our people thinke, when

1. The greater sort in their Adulteries, Whoredomes, &c. were all above, quite above the reach of any discipline; the Courtiers durst say to the Preachers as hee to the Prophet, prophecy no more at *Bethell*, for it is the Kings Chappell, and the Kings Court. *Amos* 7. 13. Impiety increasing with might increases, and no reason, but because his old friend Impunity clapt him on the back with encouragement, such as we read, *Ps* 124. who is Lord over us? let the Almighty depart from us, who is the Lord? &c.

2. The other sort, none of them were under the lasse, if able to turne white sheets into white shillings, they were comutationers, changes very sad, we chang'd our glory into our shame, when *Parva liquer quideis, Nummis presentibus, apta, eveniet, clausam possidet arca. Jovem*. How unlike to those times was this where the charge runs thus. If the Delinquent would have pardon, let him aske it with his owne teares, *Si veniam rogas speret, petas cum lacrimis, petas totius ecclesie precibus, Amb. de pen. l. 1. c. 16.* yea, and with the teares of the whole Church, it was so in ancient times.

1. To the willing to learne I propose Saint *Augustin's* rule, I think it is a good one, and it is this, He that goeth against reason is no wise man: and he that goeth against the Scripture is no sober man; and he that goes against the Church is no peaceable man: There are but two places appointed for the cleansing of a sinner: earth and hell, there also, but two meanes, fire and water: He that washeth not himself in the water of penitentiall teares here, must lye hereafter in flames of fire to indure, paines unutterable, and without end.

2. To the willing to submit, I say one word more Of great experience doubtlesse, of Gods dealings, and soule refreshings was that weeping prophet, who in the Churches name delivered that, *Lam* 3. 27. it is good for a man that hee beare the yoke in his youth: And indeed I never read but of two yokes, and they are one of Doctrine, and the other of Discipline: and it is good, God saith, to beare them both.

The yoke of God.

Fourthly, The Family selfe which I see men making so much

4 Selfe economica'l.

*Quod Gillias  
possidebat, omni-  
um quasi commu-  
ne patrimonium  
erat.*

*Fit'p'ius precordia  
liberalitatis ha-  
buit, et domus e-  
ius quasi que-  
dam muni fien-  
tia officina.*

True spirituell  
pride.

Precept for rich  
men.

much of, it is riches; and the pompe of the world, riches gotten with wrong and held to the hurt of the owners thereof. Heaven is amongst most people a kinde of superfluity and hang-by; gaine is their Godlinesse; the Religion of *Ephesus*, God wor, and no other, then whom God hath blessed from the dunghill: O how uncharitable, proud, cruell, disdainfull, for earth providing, and heaven neglecting they are; over-reaching our brethren in bargaining is now counted a vertue, indeed a matter of ostentation, but why is it? even because the word of God must needs be true. Fooles make a mocke at sinne, *Prov. 14. 9.* The saying of old was of *Gillias*, that what he had was every Mans patrimony; the cleane contrary is very true of very many men, what every man hath is theirs if they can lay their hands thereupon: O the noble spirits of *Luther* and such manner of *Hem*: *Germana illa bestia non curat aurum*, when it was said of him, bribe him, tempt him with money: no, (saith my authour) hee's a man regards no coine, that speech of his, when such great offers were made unto him is very heavenly. He refuseth with these words *valde protestatus sum, me nullo sic fasciari ab eo.* I have strongly engaged my selfe, not to be satisfied with meane things from God; noble minded *Basil* gave the Emperour *Valentius* this peremptory, but gallant answer. *Hac pueris non Christianis offer.* Sir, you should offer these to children, and not to Christians, *Bernard*, *sicut mea non sibi placens*, &c. As what I give thee, cannot be pleasing to thee without my selfe, so Lord, the contemplation of what thou hast given us doth refresh us, but not enough, without thy selfe: and the reason that he gives is very precious, *Habes enim vera sapientia sui generis superbiam*, for true wisdom hath its kinde of spirituall wise pride, and will not be long, or alwayes contented with any thing, lesse then the living God; Somewhere it is said in Scripture, *I have smitten mine hands at thy dishonest gaine.*

Some *Aposles* mighty in the Scriptures, whose Preaching is like thunder, and his life like lightening; I would have set upon it to tell, yea, and charge those rich men too.

1. With that precept, 1 *Tim. 6. 17.* Charge them that are rich in this world, that they be not high minded, nor trust

in

in uncertaine riches, but in the living God: the more rich and plentiful God makes men, the more humble harmlesse, and heaven providing to be, laying up for themselves a good foundation, good works they are not lost, but laid up, and for foundations to eternity. *Dorcas* her coates, God hath them in remembrance; the great Preacher, who gave the lewd rich man a visit, speaks thus to him, after some time; Sir, God be mercifull to you if he will, and pardon your sinnes, which I beleeve not; and bring you to Heaven, which is (as your case is) impossible.

2. with that example too;

With that *Luke 12.* where Christ befooles the men that are only worldly wise, and no more *ex rosis, non ex stellis, plures epicuri quam astronomi*, the wise man said, and what a fearefull thing will it be after a man hath scene all other gaine, to sit downe and sigh, because of the soules losse. *Dives* and *Lazarus* their comparison in regard of outward and present things, is without comparison; but if you looke upon them after death, you see they are as farre asunder as Heaven and Hell. *Didicere enim clauis domus, iniquitates meas, discam humiliatus justificationes tuas*. If men be lifted up, they minde nothing but their sinnes; but if they be cast downe, then they remember Gods mercies: and indeed, how much better is it to be broken with afflictions unto salvation, then to be preserved by prosperity unto evils, which God will not pardon, *2 Reg. 24.4.*

Fifthly, The self of our selves, what is that? the thing that men desire herein is either no Conscience, or none use thereof, men think themselves, least themselves when indeed they are most so; and on the contrary, when they can out-brave sin, out-live tendernesse of Conscience, and say as he said of old to his reprover. Thou foole, dost thou beleeve that I beleeve there is any God, when I doe these things? then they are themselves they thinke; I have heard men give thanks to God, for that which indeed is one of the heaviest judgements under Heaven: namely, they thanke God they were never troubled in all their lives, *ubi non hoc bellum, ibi pax diabolica*, saith Saint *Austin*. Where there is not this warre, there's a devilish peace. How happy was *Paul* in his smiting to the ground, his blindness, distresse of Conscience, prayer and the like? you know the story, *Act 9.* the excellency of godly sorrow, and the effects therof,

Example for them.

Selfe of selfe in the world what?

*Stulte tu nonne putas me vereri Deos cum talia faciam? Nemo in Se.*

2 Cor. 17. 11. are set forth unto us, if we would hearken to Gods holy word, as in the body, so in the soule; there is but the wound and the medicine in the body, and but the sinne and the sorrow in the soule, no more to be regarded.

Chrysostome's  
resolution con-  
cerning swear-  
ing.

1. Some zealous man for God, must doe as heretofore, *Chrysostome* did when he was to preach to the *Athenians*. it seems they were a people much given to swearing, and he protests that untill they leave their swearing he will never leave preaching against it; even so would I have the Ministers of God to resolve never to leave preaching against false bottomes, till our people be settled upon a true one; and our false bottomes are not a few whereon men settle themselves. *Mat. 7. 23.* and then will I professe unto them, I never knew you. *Depart from mee all yee that worke iniquity*, professe without practise; the mistaking of the meanes of grace and holinesse, for grace and holinesse it selfe. Selfe-love, and thinking our selves to be something, when we are nothing; formality and meere out-sidenesse in Religion, *opus operatum*, and the serving of God with an action done: these are the things which breed so many miscarriages amongst us.

False bottomes

Fundamentals.

2. But how shall this worke be done? No other way, but by preaching and pressing the fundamentals; Such texts as that *Mat. 18. 3.* except yee be converted yee cannot enter into the Kingdome of Heaven. *Verily, verily, I say unto thee, except thou be regenerate and borne againe, thou canst not enter into the Kingdome of Heaven, Iohn 3.* Such texts I say as these are, they must be preach'd, opened and applied. The Fathers tell us in good earnest, that they did never beleeve another man had need to be converted, untill they were converted themselves; this is downe-right dealing, I like it very well, and it remembers me of what *Lactantius* saith. Were there (saith he) but 7 wise men in Greece? no, but 7 onely, why then there was none; there must be some more wise men to judge of their wisdom, otherwise, a wise man is not a wise man in the judgement of a foole. Wise men thinke that Religion is exceedingly decaying in *England*, because a yong Hypocrite makes an old Atheist sure; and there are now so many of the first, that in the next Century we thinke there will be not a few of the last; our God provide for his people.

If but 7 wise  
men in Greece,  
none at all.



The great Prophet alwayes preached a way; and so must the lesser doe; it is dangerous to presuppose a people to be Saints, and holy, and so to preach unto them; it were better to teach them how to be so, and to try whether they be so or no. Better I say, I thinke, to aske our Saviours question, *Whom doe you say that I am?* <sup>1</sup> Questions.

*Mat. 16. 15.* then to aske that question *Act. 19. 2.* *Have you received the Holy Ghost since you beleaved,* let the godly wise consider it, and they that have the worke of the harvelt in their hands. Not a few I belevee in this great City, puffed up with their perswasion of themselves and others of them; if they should come to cleare dealing withall, must say that they had need to be instructed in the doctrine of Faith, Baptisme and the Holy Ghost too. Well the Scripture speakes of a good conscience, *Act. 23. 1.* of a cleare conscience, *Act. 29. 16.* of a pure conscience *1 Tim. 3. 9.* of a purged conscience, *Heb. 9. 14.* of an evill conscience *Heb. 10. 22.* of a weake conscience, *1 Cor. 8. 12.* and of a seared conscience, *1 Cor. 4. 2.* which of these now is thy conscience, it becometh thee to take notice of.

And take this with thee, whosoever thou art. I never heard a description of vertue that pleased me better then that *Brevi et vera definitio virtutis est, ordo amoris*, Aug. vertue is nothing else, and grace too, but the very ordering of our love; take heed of a heart and conscience loving divisions which God hateth.

The Philosophers say there is a twofold motion, in naturall things; one whereby they move unto the preservation of themselves; and another, whereby they move unto the preservation of the whole universe. Water naturally moves downe-ward; nevertheless, for the generall good, it will move upwards rather then faile; so should Religion and good conscience doe; move to our private good, so, as that withall we remember that we serve our generation, and be usefull also. It is an ill spirit, and a worse conscience, that hath so much minde of its owne things, that it regards not the things of the Lord Jesus Christ.

The 6. use teacheth us Gods course of convincing men. How to convince I say, a work of the Holy Ghost; a work, which is sometimes, as immediately going before conversion, as the morning before the day, as in those *Act. 2. 37.* they were pricked in their

He that preaches  
not a way, preaches  
nothing.

<sup>1</sup> *Ad sui preserv-*  
*tionem.*  
<sup>2</sup> *Ad preservatio-*  
*nem universi.*

6. Use.

Course of con-  
vincing men.



Marks of a man  
rightly convinc-  
ed.

their hearts, and they said, men and brethren what shall we doe to be saved? and in all the such like instances wheresoever. For, of this let men be well assured, that whensoever God doth clearly reveale himself to the soule: He presently worketh this great work of conviction, and in this order.

1. God maketh a man to beleieve his misery by sin, and to be much troubled for it.

2. He consulteth in this case what to doe, and is much troubled about it.

3. He is exceedingly broken in heart, and humbled to the dust.

4. Above all things in the world he desireth forgiveness of those sins which with a free heart he now confesseth.

5. He forsaketh all for the assurance of that pardon, and highly prizeth it; yea, all things drosse and dung in comparison of it.

6. He applyeth Christ and his promise, lives therein, groaning after all excellencies, effects, and evidences of pardon. In this order holy Scripture sets forth conviction to be wrought; But yet further it may be marked, that

Gods worke  
sometimes.

1. Conviction is indeed the work of the great God, and of him alone, he is the heart-opener: Whose heart the Lord opened, that she attended unto the things which were spoken of *Paul*, *Act. 16. 14*. For it is not the willer, nor the runner, but God that sheweth mercy, *Rom. 9. 15, 16*. of old the Lord had these wayes to convince his people.

1. There were Philosophers, Prophets, or Poets, and Orators and Witsmen, of whom what vice was it which was not brought into disgrace? what vertue was unperswaded? that a man may safely say of some of them, that they left unto posterity more clearness, and Prints of Divinity, than all the books of the Schoolemen put together. So (as I remember) said *Bucer* also of *Seneca*.

*Bucer's* saying  
of *Seneca*.

2. They had their proverbs, and voyces of men, publicly against them, as that against the *Cretians* was a proverb, *Tit. 1. 12*. The *Cretians* are alwayes liars, slow-bellies, and evill beasts; and this in my Text a proverbiall sentence also.

3. They had the works of God, by which he intended to leave men without excuse, *Rom. 1. 20*. As raine and fruitfull seasons, *Act. 14. 17*. Nay, they had yet more, the naturall knowledge where-

by

by they knew the Law, *Rom. 1. 32.* and the naturall conscience whereby they did by nature the things contained in the Law, *Rom. 2. 14.* All this I observe to let you see how zealous God is to keep aloof this work, to teach us that it ought not to be lost, our Lord in his time used it, and convincing preaching will be found to be the lively Ordinance, when all is done.

2. Sometimes he will have men to doe this work, and then hee conveys into them his power, and bears a presence with them; thus he was with th: Apostles, *Peter* in a great conversion and conviction; *Paul*, and others also; *Apollas* was a man instructed in the way of the Lord, and he mightily convinced the Jews, and that publicly, shewing by the Scriptures, that Jesus was the Christ, *Act. 18. 25. 28.* Such ingredients as these goe to the making up of this spirituall medicine, as to convince by answering, to silence by answering, *Job 32. 12.* to convince by reproving, *2 Tim. 3. 16.* to convince by preaching, *Tit. 1. 9.* to convince by chiding, rebuke them sharply *Tit. 1. 13.* to convince by correcting with all authority, *Tit. 2. 15.* to convince every way, to convince any way that is lawfull, and by the word warranted. I read of *Cicero*, that pleading for *Ligurinus*, Mine Authour sayes the bills fell out of *Cesar's* hand; the bills of his accusation, as it were forced by the eloquence of the pleader; a great power there is in conviction.

Wee learn from all this that hath been said, that men are exceeding hard to be brought to any thing of God, they must be convinced, the naturall thunder is the voice of God, so is the spirituall too, that is exceeding subtle, so is this, it divideth between the marrow and the bones, the naturall thunder breaks a peece, what resists it onely, so doth the other, it is like fire, and the hammer that breaketh the stony rock asunder.

3. Some men there are, whom of all others, I would have conviction to finde out; namely, the subtil, cunning, crafty ones, such to be silenced, is a great victory, a very great conquest. When the Word of God, the truth of Christ comes offlike *Stephen*, *Act. 6. 9. 10.* The Libertines, and Syrenians, and Alexandrians, and those of *Cilicia*, and *Asia*, were disputing with *Stephen*, but they were not able to resist the Spirit, and the wisdom by which he spake, O then the word of God and those which handle it, come off like

Mans worke  
when God will  
have him do it.

Naturall and  
Spiritual thur-  
der.

Who ought  
soonest to be  
unvaild.

Da-

David from Goliath; with the head of the champion in his hand. The Herodians Court-flatterers, a sycophantical generation, see how convincingly our Saviour deales with them, *Math. 22. 21, 22. Render to Caesar the things which are Caesar's, and unto God, the things which are Gods, and they marvelled.* We have a like instance *Joh. 8. 7.* He that is without sin among you, let him cast the first stone at her, and they that heard it, being convicted, went out one by one. The Gospel is always the power of God unto great things, but never more visibly, so then when we can say with the Apostle, Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world, *1 Cor. 1. 20.* As David prayed, so I would we should doe in a time of distresse, that the *Ahitophels* of our time may be infatuated.

Means for conviction.

4. How may a man best convince enemies, such as our Lord here had?

I answer, even as our Lord did, surely that will be found to be the very best way. His direction is the only infallible one, therein we may abide, therefore observe,

1.

1. Our Lord shews his courage in both Preaching and practise; notwithstanding in the presence of his professed adversaries; He taketh all opportunities to do good, by his Doctrine and Miracles, and hereby convinceth them, it shameth them amongst us, who at such a time can bend their tongues like bows, for lies, but are not valiant for the truth, *Jer. 9. 3.*

2.

2. Our Lord speaketh home, & to the consciences of his adversaries, makes them witness of the truth he speaks against them, so did *Samuel*, *1 Sam. 12. 5.* and so did *Josuah* also, *Josb. 24. 22.* so ought we to doe, and it serves to chide them, who jangle about words to no purpose, the least truth laid home to the conscience would doe more good.

3.

3. Our Lord vindicates and defends the truth against oppugners, the truth of the Resurrection, against the Sadduces, and convinceth them, *Math. 22.* of tribute paying to *Caesar*, against the Herodians, and convinceth them; He that bids us be ready to render a reason, shews himself ready on all occasions so to doe; It reproves them that are Nicodemites and Neuters in these sad times, of which sort we have not a few.

4. Our

4. Our Lord retorts upon his enemies, their owne arguments, fights with them, with their own weapons, he casts out devils as their children doe, this is that convinceth, if the Master-builders of *Israel* would observe, it may be there were arguments enough to be found in our adversaries to overthrow both them and their cause, so some have done Popery.

5. And one word more I have to say to all ye that are the blaspheming Cavileers of this generation, of you I know there is not a few, If once yee be convinced, and no more, behold the glasse of these men, in which I intreat you look your faces, the glasse I say which Iesus Christ hath opened you to look in.

when convinced and no more.

More sin.

1. You will fall into extremity of sin.

If you bee convinced and no more, if you have the flashes falling upon your eyes, and no more, if you taste of the powers of the life to come, and no more, if you weepe for sinne once, and laugh and to it againe, you will fall into extreames of sinfull courses, your later end will be worse then your beginning, you'll beginne in the Spirit and end in the flesh wofull and everlastingly, so will bee the condition of such a man doubtlesse.

2. You will fall into extremity of judgement, into extremity of judgement I say, when God makes sinne our punishment for our sinne, and one of our evils to be the reward of another, it was these peoples case, see ver. 30. 31. they fall into a scattering where Christ gathereth, and from thence the next steppe is into the sinne against the holy Ghost, a blasphemy not to be forgiven.

*Some Cancells.*

1. See thou take heede of exalting thy wicked selfe, so did the Scribes and Pharisees, and above them Iesus Christ must not bee, though God the Father give never so cleare evidence of him: Yee that let your selves in your wayes above the way God hath owned, heed this;

2. Love not cavilling scornes, nor jeering scoffs; they are unbecomming, Iesus Christ is but a fellow with these fellows, ver. 24. I do not know what sinne a proud spirit is not fit to fall into.

7. The seventh and last use, gives us in a word or two of the danger in case all this be not digested, touched by our Lord in all those expressions, shall be desolate, shall not stand, an house will fall upon an house, and the like; these doubtlesse are all added to this purpose that we might be more cautelous, for if mine, desolation

7 Vse Danger.

# Division divided, Or Ruines fore runner

and such things will not ingage us to take heed of divisions, nothing at all will.

1. desolati-  
on.

who to be  
pittied.

1. Desolation will come; will come shall I say? Nay rather let me say, and I shall say true; Desolation is come, it is at hand already, *But when he saw the multitude, (saith St. Matthew) hee was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd: Then saith hee unto his Disciples, The harvest truly is plentious, but the labourers are few, Pray yee therefore the Lord of the harvest, that he will send forth labourers into his harvest, Maith 9. 36 37. 38.* The field of God is untilled and desolate, the gardens indeed of the Congregationall, the Church way, these are dressed, trimmed and fine, these are weeded, rowled, digged, dunged, what not, not any thing amisse; But the poore people in the Field, on these no pittie of God, no pittie of Man falls; *Nineveh's 600000.* makes me remember them which knew not the right hand from the left: I am confident there are not in any place in the kingdom of *England* so rude, heathenish and ignorant a people as are to be found in the suburbs of *London*, and the adjacent places thereabouts, no greater people nor living more inconsiderable: Now he that looks here may see desolation; I would have these fields tilled, and some of that seed which here falls in the high way and in the stony places, cast there abroad, who knowes but that it may there (some of it) fructify by the blessing of God, and bring forth fruit in abundance.

2. Instabi-  
lity.

2 Instability will be in Religion, nay I pray to God that instability be not for Religion; some such tenets I heare and see already: Some men glory in having so dark and doubtfull a behaviour, that no man can tell what to make of them; the more scepticall a man is now, the more religious hee's thought to be, to walk as a staggerer, neuter, and unresolved one, as if a mans Religion were still to choose: is this becomming them whom God bids to be perswaded in their own minde? *Rom. 14. 5.* Nay, such men as these do affect to have, and indeed bear the bell away for the wisest men in the Countrey, because they will utter themselves no further than if need bee they may keep their retreat fair, and have the wind on their backs.

If such a one as I might speak without offence, I would here insert two words of warning, the first to my self and such inferiour ones as I am; wherein I would desire to observe

1. Under what Banner Gods holy warre best prospereth, *Preach-  
ing*

ing I mean, namely, neither under strength, nor might, nor wisdom, but his own spirit, *Zach. 5.7.* let us take heed therefore of pleasing ourselves too much in our own inventions.

Rules for  
preaching

2. They that draw their people on to the carnall admiring of their parts and persons, teach them a lesson which *James* cries out against, *the having of the faith of our Lord Jesus Christ with respect of persons, Jam. 2.*

3. Let not be forsaken the maine truths of God, and the channell of wholesom doctrine to run into some od muddy creek of our invention for feare wee loose our peace, with seeking to get the peoples praise.

4. I would wee might all be as little carnall in preaching *Jesus Christ* as may bee, and as much spirituall as possible might bee; the evidence and demonstration of the spirit that is it.

5. I would our subjects might be often changed, and if we see wee have preached Mercy up, till Duty bee quite done, then change the subject, and presse originall sinne; preach Selfe-denyall, Mortification, the New creature, taking up the Crosse, Preparation for death, &c.

The second unto the people of this City.

1. The end of preaching is Common edifying, nothing else, And for Know it, and lay it for a ground; every thing is best used when to Hearing the end which God appointed it.

2. Take heed of partiallity and the balking of any mans ministry that is faithfull; God is able to fit a truth to thee, which yet was not studied for thee.

3. Do not catch at new points, forsaking old grounds, it is the common fault of *London* hearers, they have better braines then either hearts or lives.

4. Eye the Minister, in not thy relation to him, nor in thy knowledge of him, nor according to the infirmities that are in him, but as the dispencer of the mystery of Christ, that will best prepare thy spirit (God being intreated) that thou mayest be like one of *Peters* hearers, willing to hear whatsoever is commanded.

3. An house will fall upon an house, that is the third danger, and it is a danger if our Lord hath so set it downe to bee: Houses are but of four sorts, as the Private house, the Politique house, the Ecclesiasticall house, and the house of Clay the Corporall house, and all these are in continuall danger of falling one upon another, if divisions cease not, For we read,



4. Houses. 1. A difference that fell among the Private houses and Families, concerning the spies, *Numb. 13. 31. 32.* Some said one thing concerning the land, some another.

2. A difference that arose betwixt them concerning the Altar, *Iosh. 22.* There some said one thing, some another; but the cause of feare being good, a good God gave a good effect unto it.

3. A difference about the Sacrament grew, the poore were dispised by the rich, and one separated from another, *1 Cor. 11.* but were at length reconciled by a good God, whose instrument was a carefull Ministry, then setled among them, preaching against (what they then practised) Self. divisions.

Our preaching.

Now what discouragements were then used against divisions, the same will be now used to quell the last of these, and we hope in God with the like successe, for I begin with the last first, preaching against it.

Our threats discovery.

As for the second difference, It was easily blowne over with a faired discovery, which mended all when their mindes were once knowne, a course which we hope will bee taken in Gods time by our good brethren, that jealousies may all bee blowne away, and unity shine forth.

The peoples quietness.

But the third is of most importance, that relates to the Reformers and the Reformation too, and is of evil consequence, some say they give too much to the Parliament, some say wee give too little, and too many amongst us are like the uncomfortable spies, which say, this difference will not end without more blood shed.

I shall impart my minde freely, and it is this,

Faith.

1. I dare not but beleeve, that the God which brought the Parliament out of the greater will also (if our sinnes hinder not) bring them out of the lesser difference, that wee may once say with *Paul*, He hath delivered us, and will deliver us with strength of beleeving comfort.

Moderation

2. Though it hath been observed that never any people have been earnest for a tolleration, but those which have had great, and it may be too great power with, and influence upon the present Governours, yet my counsell is, that our moderation appeare, for feare lest wee spoile some of their prudentialls (not yet come to maturity, and of which ordinary men are not able to give an accompt) with our want of discretion, prudence, piety, prayer, things wherein if wee bee obediently and waitingly conversant, we act where wee should doe, and move orderly in our own spheres.

For



For the house Politique in *Israel*, there indeed we read of divisions also, and those were either at the time of the settling of the Government, or after it was settled, or last of all at such time when God for sin of King and people, quite took away the Law-giver from between *Judahs* feet, that he might make a way for the birth of the King of kings, according to the prophecies of truth, which went before of the Lord the *Messiah*.

House-Politic.

Nothing I see is herein necessary for our marking and some profit, but 1. the cause of all these stirres and civill dissensions which I find to be, 1. The sinne of the people, whom how easily it is to be persuaded they are not well governed, woefull experience tells us, thus they rejected *Samuel* and God in him, God himselfe tells them so. *1 Sam. 8. 7.*

Cause.

The sin of the Governour too, For if men lifted up to such a top of preferment, 2. Then are indeed as *Nazianzen* phrases it *instar Funambulorum*, like dancers upon ropes, all whose safety is in their uprightnesse, and they hapned to go awry, so that with their sin the people, and with the peoples sin the King comes to be smitten, then sword and pestilence shewed themselves forth to be Gods servants, for to execute his sore displeasure on those that had offended, as is to see throughout the History of the Kings and Chronicles of *Israel*.

Secondly for the cure, we shall apparently find that the sins of the Governours of *Israel* they were. 1. Pride; *David*s sin in numbring the people, 2. *Sam. 24.* *David* will see how many hundred thousand he may call himself the king of; and the Lord lets him see that he can soon ease him of some of his subjects, and cures this distemper by letting a great many thousands fall of; the pestilence untill the the same King *David* come & beg that God will spare some of them, whom his sin hath spoyled.

Cure.

Pride.

2. Intrusion and usurpation: *Uzziah*s sin, hee le intrude into an office, and destroy an ordinance in *Israel*, a sin which God punished with an earthquake, as the Prophets say that speak in his sinne and with divisions, then God smote the great house with breaches and the little house with clefts *Amos. 6. 11.*

Intrusion.

3. Blood, the sinne of, *Manasses*, he filled *Ierusalem* with innocent blood, and the catalogue of his offences stands recorded for posterity to looke upon and dread, 2. *Chron. 33.*

blood.

Such an affliction God sent this King, so sanctified as that he washed

washed away the eternall guilt of blood from his soule; but that God may let men see what a sinne blood is, there stands a peece of Scripture still as if written with a pen of Iron, or the point of a Diamond; it is in the 2. Kings 24. 4. *He filled Jerusalem with innocent blood which the Lord would not pardo*; that is to say, as to the eternall guilt.

It in these glasse then we see any glimpse of the face of our house-politick, help with your prayers I pray you, you that see the danger, that it may be prevented.

Church-  
house.

3. The New Testament best holds forth unto us the divisions of the church; house, when the Gospell came to be preached, and the Church to be established with Governours & government, then the envious man sowed tares, and in both doctrine and practise men shewed themselves so I what seed and side they were, the woman or the serpent. Some held no resurrection at all, so the *Sadduces*, some held it was past already; some erred one way and some another, and men full of faith and the holy Ghost had their miscarriages, and went not with a right foot unto the Gospell; I am of *Paul* saith one and I of *Apollos* saith another, and a third subscribes himself for *Cephas*. Thus was the house of the church divided, and one fell upon another, some preached Christ of envy; some one way, some another. All this while I observe two Rules to guide men, one divine which *Paul* gives and takes, well saith he every way Christ is preached, and therein I doe and will rejoyce; if any glory acrew to Jesus any way, I hope I shall be glad of that, and the Lord will gett himself glory sometimes when, and where, we doe not think of.

The other rule I walke by is humane, and it is this. *Quisquis vel quod potest, arguendo corrigit, vel quod corrigere non potest, salvo pacis vinculo excludit, vel quod salvo pacis vinculo excludere non potest equitate improbat, firmitate supportat, hic est pacificus & ab isto maledicto immunis.* Eia. 5. 20 Aug. That is to say, he that by reprovving corrects that which he can, or that which he cannot correct, doth (peaceably) exclude, or that which he cannot peaceably exclude, disallowes, or wisely beares with; he is a peaceable man and free from that curse, *woe unto them that call evil good, and good evil, that put darknesse for light, and light for darknesse, that put bitter for sweet,*

House cor-  
porall.

Lattiy the houses of clay, the houses corporall, they'le be falling  
one

one upon another, if they be devided against themselves and among themselves, and some Spirits make no more of clashing even against the greatest of authority, than he did of fighting, which said, *let the young men arise and play before us*, 2. Sam. 3. 14. cply here is the difference; that in the battell there, there was a name, *Hulkab-Hazzuzim*, the field of strong men, vers 16. But all these clashings, conceits, invectives, alarms, arguments &c. they get no name among wise men, but weake, worthlesse, and empty nothingnesse; For it is a judgement for the childe to behave himselfe proudly against the ancient, and the base against the Honourable, *Esai*, 3. 5. *Roma forte egrotat sed sanitas a salibus* I would intreat these men to learne.

1. Obedience, Not blinde, that wants discretion; nor implicit obedience, that wants truth; nor slavish and seditious obedience, that wants justice; But that they be content to let Theologicalls have an influence upon their soules, Politicalls upon their bodies, and Prudentialls have some guidance of those unruly evils, their tongues, so often set on fire of Hell.

2. Moderation; that they bring not a railing accusation: Its exceeding unbecoming men that wou'd be thought godly, to vomit and belch out such blasphemies against things I am perswaded many of them know not; for all such books, I say of them as heretofore it was said of the Popes Cannons; *Canones multi facti fuerunt in favorem Canonum* — *Concilia per Canones si vero per semetipsos* — *Ignorantes admirantur, Docti rident, Superest una litura*, that is, Many Canons were made in favour of the Canons, the Councils were guided by the Canons, and they by themselves; ignorant people they admire all this, but the learned smile: Nothing is wanting but one good dash to blott them all out, or a good fire to burne them all.

4. The last danger is, wee shall have casting out of them which indeed had more need to hold together; there is a twofold casting out of a man; the one more private, whereby every Christian is bound to forbear the familiar conversing with such as are openly wicked and scandalous in doctrine or life.

The other is a more publick casting out of an incurable person, who will receive no good, but is likely to doe much harme in the Church by infection, if hee bee suffered; let him therefore bee an out-cast.

And

And whereas there are two degrees of excommunication, the former separating from all brotherly society, with the members of the Church, and the latter cutting off from the body of Christ, which is nothing else, but that fearfull *Anathema* and curse pronounced by the Church against him who is discerned to have sinned the sinne against the Holy Ghost; the former of these two is called a casting out, a rejecting, *Ti. 3. 10.* a casting or thrusting out of the Synagogue, *Iohn 9. 22.* the Churches censure, and that which Hereticks and others are subject unto.

If it be asked, who must do this? I answer, The whole Church; but especially the Pastors, lest their remifnesse or familiarity with such, make the people more bold with them; for it is meet that the whole Church should have knowledge, approbation, and consent in that which concerneth the whole.

If it be further asked, how farre they must be avoyded, and cast off? I answer, Holy Scripture must bee consulted with, and there we finde

1. Generally it is set down, *Matth. 18. 17.* where it is commanded that such as will not heare the admonition of the Church, shall be accounted as Publicans, and as Heathen men, that is, as such with whom we will have nothing to do, for *Iohn 4. 9.* the Jewes meddle not with the Samaritans.

2. More especially, *2 Thes. 3. 6.* withdraw your selves from every one—with such a one no not to eat. *1. Cor. 5. 11.* receive him not into your house, neither bid him God speed. *2. Epist. Iohn. 10.*

And yet all this must be understood wisely and with these cautions.

1. This censure infringeth not any of the bonds of civil right and society, an excommunicate Magistrate remaineth a Magistrate still, and ought of all Christians so to be acknowledged and obeyed, the censure onely makes them as no Christians, not as no Magistrates.

2. This censure looseth not the bond of common humanity, but that every thing must bee administered to such a one as is necessary for the preserving of his life, *Romanes 12. 20.* If thine enemy hunger, feede him. If hee thirst give him drink.

3. The

3 The censure takes not away naturall right, nor house, nor bed, nor table, must be denied to excommunicate husband or wife; the censure doth not make them to be no husband, father, master, wife.

The censure doth not loose all the bands of spirituall society, but that notwithstanding it wee may and must love the excommunicate in the Lord: secondly, pray for him, though not with him: thirdly, admonish and rebuke him still: fourthly, upon his repentance, receive him like a brother, as before. The censure then

1 Taketh a man off from communion with Gods people in word, Sacraments, and prayer; and indeed renders him as a dog or swine, for whom these holy things are unmeet, *Math. 6. 7.*

2 Taketh a man off from converse, so farre as necessarily we are not bound to them; as is to be seen in the behaviour of *Iohn* the Evangelist towards the Heretique *Cerinthus*, when he found him in the Bath; and of *Policarp* towards *Marcion*: out of *Irenaus*.

And if any man shall stumble at that, why the censure should not extend to the shutting of men out from all Ordinances whatsoever, and ask why now they should be admitted to the word: I answer, it is the indulgence of the Church only, for in the Primitive times it was not *Ambrose* kept *Theodosius* the Emperour being excommunicate quite out of the Church of *Millaine*.

Some cast themselves out of the Church as *Demas*, forsaking *Paul*, and imbracing the present world, some were cast out and restored againe, and made better by discipline, onely we never read amongst them such unkindly casting out of one anothers hearts, as wee have amongst us; And as to the other, something I would say also.

First, I thinke wee have beene somewhat too nimble in casting out, and seeking power so to doe, before wee well knew who wee had in, and amongst us, I heare  
I many

*Division divided, or Ruines fore-runner.*

many men say that the very assaying of the Presbyterian Government too too rigidly hath not made a few Independents, neuters, raylers, &c.

Secondly, I thinke wee have beene somewhat too slow in the securing our kernell of doctrine from heresies, and gratings upon the foundation, before wee were too zealous of the shell of Discipline; Wee had done well I beleeeve, had wee given our adversaries leave to have beene blemished with all the innovations, exorbitancies in writing, separations, precipices, petitions, petulancies, &c.

While in the mean time we had acted nothing, but as God the two Houses, and the present opportunities had gone before us: I conclude with some counsell fit for our times, such as these.

First, Men doe not dispute now adayes, but brawle and wrangle; In the handling of controversies, no moderation nor meekenesse is used: Wee should consider that the things wee know are the least part of those wee know not: If more reverence were given to the word of God, the holy Spirit implored, prayer made to God more frequently, If care were had to abtaine from all curious questions, and practicall and profitable things, preached and pressed, wee should I am perswaded agree sooner, and God would I am of opinion bleste us better.

Secondly, In Controversies of great moment doe but see the Devils cunning, Hee stirres up men to hatreds, pride, reproachfull speeches: Alas, the authour of error must bee handled friendly, and if chidden at any time, it must bee done without bitterness; arguments used, fitted not to the person, but the thing; And if wee could alwaies aime at this, that not our opinion, but Gods truth might bee glorious, And that whensoever wee enter into preaching, or writing, or conference, or the like, Pride might be put off, and modesty with humility and moderation put on, there

were



were some hope wee might live to see the day, that wee might live like brethren, and the Lord might delight to dwell amongst us.

Thirdly, Heede ought to bee taken that by the two great Authorities no injury bee done; I meane first, That by the authority of the Church, neither Man nor Doctrine bee rashly condemned: that difference bee wisely made between the points of Faith, which are necessary to bee beleaved, and certaine, and things controversall; that opinions bee weighed with truth or judgement, and affection too, wherein the best Scale will bee the word of God; that men be very tender of things necessary to be known and beleaved, that the things flowing from principles be observed, and in the rest there be kept a Brotherly concord.

Secondly, That the authority of the Magistrate be also very venerable, the Hangman not called in to be a Moderator or Umpire in controversie of Religion; the Magistrate not made an instrument to execute every foole and knaves lust and madness; nor in cases of error, and humane lapse, recantations injoynd for feare of punishments.

Fourthly, Many times doctrine is depraved and spoyled, Men not observing it, and this cometh to passe either from the doctrine it self, because indeed the finest bodies soonest putrifie, or because changes by little and little, are made insensibly, as the turning of the houre wheel: Sometimes miseries come and are not seen because of a great fame of learning and holynes in the teacher, and sometimes because of the ignorance and negligence of the hearer. Surely the way to preserve purity of doctrine, is carefully to cleave unto the very words and phrases of holy scripture, quietly to give leave unto the modest and moderate use of any mans gifts, publick peace preserved; Dilligently to cry down all lust of contention; and soberly to consider of, and submit the authority and irrefragibility of counsells, if such be in them.

Fifthly, Because dissembled sanctity is double iniquity, therefore it would bee observed that some men maintrayn

their own name no better any way than by detracting from all mens else, and then they indeed act their own cause when they seem to stirre in the cause of God : Very angry they are if any man contradict them ; too too ready to reproaches and flyings out ; then they come to trust their own wit, parts, and labour, more than God ; and if there bee not the more mercy, fall to sinning against knowledge, and conscience : Without all controversie to the preserving of holinesse and good manners, Censures Ecclesiasticall are very needfull ; which yet have been and may be so exercised as that it may bee truly sayd of them, the Devill rebukes sinne ; many wise men think and that upon good grounds too, that publike Pennances are neither needfull nor usefull.

Sixtly, I think that a modest liberty of opinions concerning Religion, is much against Satans kingdome, because I know that he desires to take away all desire of enquiring after Truth ; the people think they may cast off all care and study of Religion to their Ministers ; and are like him who when hee was asked by his Minister, How many Sacraments there were ? gave that answer to him, Sir you can tell.

Two things I think wee ought to bee very careful of ; First, to set down exactly the marks of true and false Religion, which may stand as so many Dooles or Landmarks, as well to shew men where they ought as where they ought not to go.

Secondly, to consider well how they which govern Church and Common Wealth, are usually incited against Truths professors, I confesse I have thought, and yet doe, exacted confessions from our people very inconvenient ; for if Ministers carry themselves lovingly, they will winne their people to more profitable discoveries a great deale another way.

Seventhly, How Satan labours that neither truth might enter, nor error bee cast out, let that bee observed

observed, Hee now layes his ax to the root of the Ordinance of the Ministry, that there may bee none to teach; quarrells at their maintenance; and fills the very calling with slander, begins by his instruments to talke of feare, hope, and reward, things which every religiously noble spirit, layeth as low as that whereon it treads, and looks a great deale higher unto that, Hee that winneth soules is wise, Hee that turneth many to righteousnesse shall shine as the Stars in the firmament: They that have this great worke in their hand, O that they would not wound one another, lest God leave them at length to bee wounded one of another. Much adoe is made about having a Confession, I think the Law of God well read and shortly glossed would serve, and none better; and such a Creed, or Symbole of faith, I think were good as might bee definition-wise, wherein nothing might bee deficient or redundant, onely such things being therein contained as are necessary to bee known to salvation.

Eightly, The Devil goeth about like a roaring Lyon, hee is never but either doing, or endeavouring to do some mischief, privately or publicly; Hee often transformes himselfe into an Angel of light, and puts on shewes of holinesse and sanctitie, with which hee oftentimes so deceives good men, that unawares they lend him in his businesse, an helping hand, Eminently Godly men doe not escape him without either crime or calummie if hee can help them to it, and hee is not wanting to seeke his advantages every where, to that purpose, his great engine that hee useth to doe mischief, which is the sowing of strifes, discords, and divisions, between men, and therefore we had need to bee prepared for prevention.

When the Senators conspired against *Caesar* to kill him in the Senate-house, *Antemidorus* delivered him a paper entring in, wherein all the Plot might have been discovered,

*Divison divided, Or Ruines fore-runner.*

which *Cæsar* (then busied with complements) wrapt up  
amongst other Papers and Petitions, and thrust into his  
pocket, and so not seeing the paper, went in, but lost his  
life, and never came out again; what an opportunity  
was here lost? Wee beseech you in Christ  
his stead to be reconciled, let it not then  
bee said of this and such other mes-  
sages, who hath beleaved  
our report?

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**FINIS.**

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